

# AMERICA

## A CATHOLIC REVIEW OF THE WEEK

VOL. XXXIV, No. 11  
WHOLE No. 848

December 26, 1925

PRICE 10 CENTS  
\$4.00 A YEAR

### CONTENTS

|  | PAGE          |
|--|---------------|
| CHRONICLE .....  | 243-246       |
| EDITORIALS   |               |
| The Lesson of Bethlehem—All-Year Giving—<br>Christ in the School—S. 291—H. R. 5,000—<br>Changing the Volstead Act—Father Thomas J.<br>Campbell, S.J. ....                  | 247-249       |
| TOPICS OF INTEREST   |               |
| Happy Christmas! — Campaigning Against<br>Intolerance in Texas—Collegiate Professional-<br>ism—Famous Paintings of the Nativity—<br>Catholic Heroes of South America. .... | 250-254       |
| POETRY   |               |
| Show Us a Sign—Who Come to Kneel—Beth-<br>lehem Anew—Song—The Inn—The Singing<br>Troop—Ballad of Bethlehem. ....   | 252, 254, 261 |
| SOCIOLOGY  |               |
| Our Bureaucratic Trend. ....   | 255           |
| EDUCATION  |               |
| The Status of the Lay Teacher. ....  | 256           |
| NOTE AND COMMENT. ....   | 257-259       |
| LITERATURE   |               |
| Five Carols for Christmastide. ....  | 260           |
| REVIEWS .....  | 262-263       |
| COMMUNICATIONS .....   | 264-266       |

## Chronicle

**Home News.**—With the re-opening of Congress on December 7, the chief interest in public news in the United States was centered around Washington. One of the first

struggles that developed arose from the determination of the regular Republicans to exclude from places of importance those who had supported Mr. La Follette in the last presidential election. In this way all of the Wisconsin group were "punished." Mr. Lampert lost his place as chairman of the Committee on Patents, and Mr. Nelson his as chairman of one of the elections committees. Since the regular Republicans had complete control of the Committee on Committees, the Administration policy of excluding radicals from "key" committees was assured of success. After the reorganization, the House turned its attention to the tax reduction bill which was elaborated during the last weeks of the recess. A remarkable feature of the bill's passage was the small time allowed for discussion, with members limited to speeches of not more than five minutes. Since the committee which drew up the bill was bi-partisan and worked in harmony, very little opposition was met with in the House, and from the beginning every test vote showed a heavy majority for the bill. The surtax maximum of 20 per cent, the normal taxes, and

*The House*

the earned income provisions were accepted. Publicity of taxes paid was struck out and the figure at which exemption begins was raised. The crucial point of the bill was the reduction of the maximum estate tax of 20 per cent, and even this passed, though after more strenuous opposition than the other provision had met with.

The principal measures which were before the Senate until the tax bill reached it were the President's plan for American entry in the World Court, the approval of debt funding negotiations, and Senator Edge's resolution to modify the definition of intoxicating liquor in the Volstead Act. The debt settlements precipitated a storm of opposition led by Senators Borah, Reed of Missouri, Hiram Johnson and Norris. Senator Smoot contended that Italy and Belgium had agreed to pay every penny that they could be expected to raise, while those of the opposition stated that the settlements are merely repudiation in a veiled form. The action of Senator Edge in presenting his resolution caused one of the most lively debates in years. He was principally supported by Senators Bruce and King, and during the debate the Prohibitionists heard themselves attacked as they rarely have been before in Congress. Senators Willis, Sheppard and McKellar vigorously defended the present law.

*The Senate*

On December 14, Secretary Kellogg delivered an important address in New York in which he outlined and defended our present foreign policy. He principally took up the questions of our participation in European politics, and of funding the foreign debts and loans, and the exclusion of undesirable aliens. The principal point of Mr. Kellogg's speech was the sharp distinction he drew between being a party to a political or military alliance and cooperating in lending assistance to the economic restoration of the world. He represented the State Department as opposed to the former policy and committed to the latter, which, he asserted, is by no means isolation. He also defended our policy on the debts and declared that we had gone in the line of leniency as far as it was possible to go in the true interests of both this country and of our debtors, whose financial position is vitally bound up with recognition of international financial obligations. He claimed that no fair-minded American and no statesmanlike European can expect us to go further. However, he reasserted the Government's determination to scrutinize all public loans in the general interest.

*Foreign Policy*

**Czechoslovakia.**—The recent elections for both Houses of the National Assembly show a decided gain for the Christian parties and a loss for the Socialists. All the

*Election  
Results*

parties, with an outspoken Christian program, our regular correspondent reports, have grown in strength. Most remarkable is the gain of about 50 per cent by the Czechoslovakian Popular party, which has increased its representation from 21 to 31; of Mgr. Hlinka's Slovakian Popular party, which at one leap has risen from 12 to 22 deputies; and similarly of the German Christian Social party, which in place of 9 has now 13 delegates. The fact is that if Czechs and Slovaks would cooperate in the Catholic parties, as they do in all the other parties, Catholics would now actually be the strongest group in Parliament. That cooperation, however, is apparently out of all question, owing to nationalist differences. To accede to the demands of Mgr. Hlinka's party, the Czechs claim, would mean a disruption of the State. Doubtless, however, there must be many issues of vital moment on which they will be able to unite. The Socialist groups, which together had won 48 per cent of the votes for the House of Deputies in 1920, were now able to score, together with the Communists, only 39 per cent. Their total loss in votes was more than 600,000. Owing to the efforts of the Socialists to control certain departments of the Government, great difficulties were encountered in seeking to form a Cabinet. In particular, Socialists vigorously held out for the control of education, a position which they had terribly abused during their previous incumbency in office and had made the chief means of their shameless and brutal efforts to destroy Catholicism. Naturally the Catholic parties, and others as well, are determined no longer to tolerate these Socialist outrages.

**France.**—After vainly trying for two weeks to win the support of the Finance Committee to his plans for rehabilitation of the fiscal situation, Louis Loucheur, whose

*Another Minister  
of Finance*

appointment as Finance Minister was considered by many the weak spot in M. Briand's Cabinet, resigned from the portfolio December 15. His successor—the sixth Minister of Finance in nine months—is Senator Paul Doumer, originally named for the post by M. Briand late in November. The opposition in the Left groups which then existed has now been overcome by the Premier's statement that, deprived of M. Doumer, the whole Cabinet would resign and another Government be formed of definitely Right character. Aiming, before anything else, at accomplishing a balancing of the budget, M. Briand on December 17 requested each of the four groups of the Chamber to submit separately its proposals for raising new taxation. Solidarity in the Cabinet promises to follow the agreement of its members to assume joint responsibility with the new Finance Minister in all proposals made. Not without significance is the attitude of former Premier Herriot, shown in a political speech in which he appealed, indirectly to the nation as well as

to the Cabinet, "to unite for the formation of a positive solid majority" and "to resist those who oppose necessary work with nothing but negative criticism and obstruction." A similar note has been sounded by the greater part of the French press. The *Temps* hopes for such union as will reveal the burying of all political hatchets, as was agreed upon during the war. "How can it be otherwise, at a time when financial disaster threatens the nation in its very life and jeopardizes its future?" asks that paper, which further declares that "the partisan mentality of the present majority—its political fanaticism and incredible blindness—is the source of the nation's reaction."

*Prospect of  
Peace*

Governor Steeg, who succeeded Marshal Lyautey as Resident General in Morocco, has announced, after a month's survey of the situation, that while peace is not yet certain, its prospects have greatly increased. Nearly all the dissident tribes have been reconciled to French friendship and allegiance to the Sultan. The great obstacle to Abd-el-Krim's coming to an understanding with France seems to lie in his reluctance to accept Spanish authority in the Riff. In virtue of the terms arranged with Madrid last autumn, Spain must countenance any movement of peace with the Riffians contemplated by the French Government.

**Germany.**—On December 14 Dr. Erich Koch, leader of the Democratic party, was called by President Hindenburg to form a new German Government. Dr. Luther's

*Cabinet  
and  
Platform*

resignation had been a foregone conclusion, but the construction of a new Cabinet was no easy task. It is interesting to note that by December 15 Dr. Koch had pledged no fewer than four ex-Chancellors to accept portfolios. They are Hermann Mueller, Socialist; Dr. Marx, Centrist; Dr. Luther, Nationalist, and Dr. Stresemann of the People's party. All the other members had also been designated, but the new Cabinet could not come into existence until its proposed platform had met with the approval of the four political groups from which it was drawn. A Ministerial program of twenty-one points was submitted, and the discussion of its various points by the Socialist and People's parties in their own political sessions was to decide the fate of the Cabinet itself. The program safeguards the Republic, proposes to continue in the spirit of Locarno, looks to the liberation of the Rhineland and the repeal of air restrictions, envisages a European customs union, provides in domestic matters for tax revision and the eight-hour working day in Germany, excepting, however, the industries in which this plan would be impracticable. It also favors ratification of the Washington accord on the eight-hour day, provided it is ratified by France, England and Belgium.

**Great Britain.**—The crisis in the Council of the League of Nations over the question of Mosul reached a definite



solution on December 16, when it was decided that the "Brussels line" should be positively accepted as the northern frontier of Iraq and the southern frontier of Turkey. Thus ends, as far as Great Britain is concerned, a five-year dispute between that country and Turkey. The solution is dependent upon Great Britain renewing for twenty-five years her mandate over Iraq. There is also a further reservation, that Iraq be admitted as a member of the League of Nations before that period is ended. Since Mosul is south of the "Brussels line," the Turks refused to accept the solution or even to attend the meeting of the Council when it was adopted. The grounds of Turkish opposition are that Turkey still retains its sovereignty over Mosul with its rich oil reserves. The Council claimed that its decision was called for by the treaty of Lausanne, but Turkey points out that the line agreed upon was that refused by Turkey at the Lausanne Conference, and even farther north than that considered in the Treaty of Sèvres. The solution, while ideal on paper, has its ominous aspects, both because Turkey may go to war to upset it, though it is commonly believed that she is merely "bluffing", and because either a mandate or a war means further heavy taxation in England. It is understood that the reason why the Council came to this decision was the report of General Laidoner, which is said to be filled with tales of barbarous and atrocious deeds unsurpassed in history, except by Turkey itself. It is further stated that the occupation of Mosul by the Turks would have meant the murder or flight of 50,000 Christians who are living in the disputed territory, and it is even claimed that the publication of the report will turn the whole civilized world against Turkey and even cause it to demand the release of all Christians from Turkish rule. According to the report, as detailed in the *New York Times*, the 67th Regiment of Turkish infantry sacked villages and killed many in the disputed territory held by the Turks. The report is based on an investigation by the League among those Christians who escaped beyond the frontier into Iraq.

**Ireland.**—Complete ratification has been given by the Parliaments of Great Britain, Northern Ireland and the Free State to the boundary agreement signed in London on December 3. King George has accorded the compact royal assent. The Free State declared its intention of registering the agreement with the League of Nations, as was done with the Anglo-Irish treaty. It was recorded last week that the British House of Lords and the Ulster Parliament had passed the bill of ratification without opposition. Subsequently, the British House of Commons ratified the agreement unanimously, without a division and practically without debate. On December 15, the Dail Eireann completed the passage of the bill of ratification in all its stages. In the several votes taken on the measure, the Ministry was given an average majority of thirty. President Cosgrave moved an amendment to the bill of ratification to the effect that the London com-

pact was necessary for the immediate preservation of public peace and safety.

Great enthusiasm is professed by the Governmental representatives in regard to the agreement. Premier Baldwin called attention to the expression of amity, concord and good-will in the agreement "which would have been deemed impossible four years ago." Had there been no agreement, he continued, the publication of the report of the Boundary Commission would have brought chaos to Ireland or, at least, would have left "a sense of injustice, a sense of having been unfairly treated" either in the North or in the South. He believed that the interest of Great Britain lies in a prosperous Ireland and not "in keeping the South of Ireland poor." In his comments on the agreement, Sir James Craig made a public appeal to his people to "forget and forgive and bury the past." He assured the Catholics of Ulster that there is "no Roman Catholic disability in Ulster today." He saw the dawning of a day in which political differences would not interfere with the prosperity of Ireland. President Cosgrave, in utterances on several occasions, asserted that for the first time his Government had secured the good-will of Northern Ireland, that the opponents of the agreement were seeking to prevent amity with the North. He said that he would give any help possible to abolish the boundary in Ireland, but he had not heard any sensible alternative to the present settlement.

The Republicans are vigorous in their repudiation of the agreement. According to a press dispatch, Mr. De Valera, addressing a public meeting in Dublin, declared that though the Republicans might have to bow their heads for a time to enforced partition by a foreign power, their consent to this would never be given. He stated that the right to win back the territory remained unimpaired for those to whom the future would bring the opportunity. In response to the invitation of the leaders of the Labor Party, Mr. De Valera and thirty-eight Republican deputies, duly elected but refusing to enter the Dail, attended a meeting of protest to the London agreement. A unanimous resolution was passed to the effect that "this meeting of elected representatives of the Irish people is opposed to the attempt to partition our country."

**Italy.**—On December 11, the Chamber of Deputies gave its approval to a law granting juridical recognition to the Fascist syndicates or corporations. The power of the latter to exercise compulsory arbitration in all labor disputes had been consistently opposed by Deputy Benni, representing the capitalist interests. After Premier Mussolini had pleaded with both sides to make concessions for the good of the nation, the erstwhile opponent declared that the industrialists would accept compulsory arbitration "as a sign of devotion to the Fascist régime which has given Italy industrial peace." Signor Mussolini's contention had been that the Fascist syndicates, as

Mosul

Comment of  
the Ministers

Republican  
Protest

Full Ratification  
of Boundary Pact

Premier Wins  
in Chamber

contrasted with Socialist trade unions, in no way attempted to strike down the principle of the private ownership of property; that they are, moreover, based on the principle of class collaboration, albeit they do not necessarily exclude the possibility of conflict in the division of whatever is produced by the concerted efforts of capital and labor. Other legislative measures of kindred nature, scheduled for discussion in the Chamber after the Christmas recess, are aimed at destroying the Marxian theory of class war, and replacing it with the Fascist theory of class collaboration. A further innovation has to do with the constitution of the Senate, whose members, now appointed by royal decree, will, according to the proposed move, be elected by the syndicates or corporations. It is these "organizations of producers" as the Fascists style them, which they would make the controlling political factor in Italy.

**Mexico.**—Repeated letters and appeals to President Calles from Father Vicente Granados of Villahermosa, Tabasco, from Señor Maldonado, a Catholic layman, and from others of the same city

**Persecution** protesting against the law which prohibits unmarried priests to exercise their ministry, have only called forth bare acknowledgments from the Government of the receipt of these communications. All Departments of State are evading the issue. In the State of Campeche several foreign priests have already been suspended by the Governor for having failed to become naturalized Mexican citizens. Similar proceedings have occurred at Calaya. The General of the garrison recently forbid the appearance of an allegorical float in the annual pageant held in connection with the feast of the Immaculate Conception. The populace is indignant over his ruling and all Catholic societies are protesting against this arbitrary order.—Catholic lawyers in Mexico City and Guadalajara are agitating for reforms in the Constitution, which they show to be imperatively needed.

**Latin-America.**—His Eminence Enrico Cardinal Gasparri was elevated to the Purple on December 14. He is one of the four prelates invested at the Consistory.

**Brazil** Cardinal Enrico Gasparri is a nephew of the Cardinal Secretary of State and was born in 1871 at Ussita in the Province of Perugia, Italy. In 1915 he was sent as Nuncio to Brazil, after having filled the same office in Colombia. The reason for the departure from Canon Law forbidding the simultaneous Cardinalate of relatives in the first and second degree is that an assurance was given the Brazilian Government some time ago that the dignity of the Rio de Janeiro Nunciature would be recognized in promoting the retiring Nuncio to the Sacred College. The first South American Cardinal ever nominated was Joachim Arcoverde de Albuquerque Cavalcanti, Archbishop of Rio de Janeiro, a native of Brazil, born in Pernambuco in 1850.—Important deposits of samarskite,

columbite and monazite, all precious minerals, have been discovered in the State of Minas Geraes. It is reported that an analysis made by Dr. Guimaraes, geologist of the Ministry of Agriculture, shows the samarskite to be rich in radium.—Brazil offers excellent opportunities for foreign trade and commerce. The population is growing rapidly and there is an increasing demand for more and better highways, railroads and facilities for agricultural development.—Exports from Bahia to the United States during 1925 have reached greater values than any in recent years. This is particularly noticeable in the case of miner's black diamonds, the average value of which is \$57.50 per carat or \$20 more than that prevailing last year.—The reduced exchange value of Brazilian milreis during the past five years indicates a general weakening in the purchasing power of the people, while the continued fluctuation, even in the rising market such as now exists, causes a considerable amount of uncertainty in business transactions.

**Rome.**—On December 14 was held, in Rome, the secret Consistory in which the Pope created the four new Cardinals. As previously announced, the new

#### *The Consistory*

Princes of the Church are Archbishop O'Donnell of Armagh, Mgr. Enrico Gasparri, Archbishop Cerretti and Mgr. Verde. In accordance with custom, the Pope delivered an allocution in which he touched on the various important points of Church policy during the past years. He also deplored the attempt against Premier Mussolini's life and expressed his gratification that the Dictator had escaped; but he coupled this with the usual formal protest against the illegal situation by which the Holy Father is held a virtual prisoner in the Vatican. In referring to the recent Fascist social reforms, the Pope is quoted by the press as having expressed sorrow that more heed was not paid to Christian doctrines. The public Consistory was held on December 17 in St. Peter's, a department from custom, in order to accommodate more than 60,000 Holy Year pilgrims.

With the issue of January 2, AMERICA is privileged to present to its readers the first complete story of the preparations for the great Eucharistic Congress to be held in Chicago in June. There will be three articles in the series and they have been written on the spot by Eugene Weare, special correspondent of AMERICA.

From time to time grumblings are heard about the little space Catholic news secures in the public press. AMERICA has had a newspaper man give his side of the matter, and he will present it in "The Catholic and the Daily."

Other features will be "Unclean Plays," by Elizabeth Jordan; and an article by a special correspondent of AMERICA, in which will be described the new line of attack devised in the State of Washington, now that the Oregon type of assault upon private rights in education has been rebuffed by the Supreme Court.



## AMERICA

A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, DECEMBER 26, 1925

Entered as second-class matter, April 15, 1909, at the Post Office at New York, N. Y., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on June 29, 1918.

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SUBSCRIPTIONS POSTPAID  
United States 10 cents a copy; yearly, \$4.00  
Canada, \$4.50 - - - - - Europe, \$5.00

## Address:

Suite 4847, Grand Central Terminal, New York, N. Y., U. S. A.  
Telephone: Murray Hill 1635  
CABLE ADDRESS: CATHREVIEW

Stamps should be sent for the return of rejected manuscripts.

*A copy of the Index for Volume XXXIII of AMERICA will be mailed to any subscriber on application to the publication office, Grand Central Terminal, New York City.*

## The Lesson of Bethlehem

HE who made His dwelling-place with men to save the world, did not invoke the pomp and pageant of majesty. He chose to be born in the least of cities, in a stable, among the poor, a little Child in subjection.

The Christian world kneels in adoration at the crib of the Infant Saviour, and at the crib is found the lesson of special significance to us as citizens of this great country. It is the lesson of subjection, made sweet and noble by the example of the Son of God. Wrapped in the swaddling clothes that bind Omnipotence, the Child at Bethlehem teaches us, no matter what our position or rank, subjection to all lawful authority. He teaches it indeed by His whole life. He came among us as a Child, with all the subjection implied in childhood. In subjection to the Will of His Father, He took upon Himself the burden of our mortal frame. He went down to Nazareth in subjection to Joseph and to Mary, His own creatures, yet placed over Him in a position of authority. He taught by word and example in the course of His public life subjection to all officials of the State who had power given them from on high. To heal broken bodies, to win souls for God, He subjected Himself to toil and weariness as in His journeys His blessed Feet pressed the rough highways of Judea.

His inspiring life brings before us in precept and in deed the threefold subjection of the Christian: first, subjection to God and His law; next, subjection to all who rightfully hold authority, and, finally, the loving subjection of ourselves to our brethren in yielding them the willing, Christ-like service of charity.

By the providence of God we are citizens of a Republic

dedicated to liberty. By that same good Providence we have never doubted that liberty cannot long endure unless it is based on the threefold subjection preached with Divine eloquence from the crib at Bethlehem. We know that liberty is not license, but the freedom to do those things that are good. We know that rights connote duties, and that the most firm bond of society is that charity which does not merely safeguard the rights of our neighbor but induces us unselfishly to hold his interests as sacred as our own. May we never fall away from this persuasion in this country where on Christmas Day millions of Americans bow down in adoration before their God and Saviour, a little Child in subjection, in the crib at Bethlehem.

## All-Year Giving

EVERY gift at Christmas time ought to be touched by something of the real spirit of the day. Christmas should not be merely a season when shop-girls are overworked, while the profits of proprietors swell to unwonted expansions. God's great gift to the world was the Babe of Bethlehem, and it was a gift of love, as St. John tells us. So we, imitating as best we may that Infinite charity, try to make our gifts an expression of the Divine law which bids us love one another as God has loved us.

Well may we feast on Christmas Day, celebrating it as befits the sacred and joyous occasion. But our happiness will be greater and the feast sweeter if we have first taken thought of the poor and the afflicted, and have done what we could to make our Lord's birthday a real holiday for them. In our great cities, thousands of little children will go cold and hungry on Christmas Day, unless we minister to them, as we should have done had we been privileged to visit the Christ Child on the night when His sweet and holy presence brightened all the earth. Great as is the distress in some parts of our own country, in the war-stricken regions of Europe it is even keener, and in many a city and town the tolling of the passing bell will strike across the chimes of Christmas. Then, too, there are our missionary priests and Sisters. Some have been depriving themselves of the necessities of life to build a chapel, rude perhaps, but as good as the crib in the Stable, since it is made warm and bright by the fervor of loving hearts. Perhaps, too, in these last months they have been trying to devise ways and means to make Christmas Day an occasion of feasting and happiness for the lambs of their flocks—little red and black and yellow lambs, new-won to the fold of Christ, and particularly dear to the Heart of the Christ-Child.

We need not search in vain for representatives of Jesus Christ suffering. We find them everywhere in the poor. But why confine our gifts to the season of Christmas? For some years it has been AMERICA's happy privilege to act as almoner for thousands of its readers. Perhaps we are uniquely situated; in any case, many of the appeals which come from all parts of the world are unique, at least in diction. "How many poors there are," writes a priestly correspondent abroad, in broken but touching

language, "and how distressful to be impotent to auxiliate them." Appealing to the charity of its readers AMERICA asks that it may continue to act as almoner, not only at Christmas time but throughout the year. By a somewhat curious and altogether regrettable error, some Catholics refrain from giving because they cannot give to all! As that holy expert in social science, St. Vincent de Paul, teaches, let us do the good we can, and not trouble ourselves about the good which we cannot do. True, we cannot relieve every case of suffering and wretchedness, but some, in the language of our correspondent, we shall be able to "auxiliate."

### Christ in the School

THE paragraphs in the recent report of President Butler of Columbia University, drawing attention to the dangers of an education system which excludes the teaching of religion, have awakened a response in keeping with the importance of the topic. Speaking in Detroit a few days after the publication of the report, Professor L. A. Weigle of Yale chose the same theme. Dr. Weigle is inclined to shift responsibility for the shortcomings of the present public-school system from its New England founders to lay it upon the shoulders of Catholics—a conclusion which implies an unusual reading of history. But he is on solid ground when he affirms that "the practical exclusion of religion from the public schools is fraught with danger. This situation will imperil, in time, the future of religion among our people, and, with religion, the future of the nation itself."

Beyond all doubt, Dr. Weigle's apprehensions are well founded. It is this exclusion of Christ from the school and by consequence from the after-life of the pupil that has been imperiling peace and good order in this country for some generations. Possibly our non-Catholic brethren have never realized that with the growth of the public school in the United States, this country has ceased to be in fact a Christian country. There was a time when a clear majority of Americans professed allegiance to a creed which they believed to be founded on the teachings of Jesus Christ. That time is now in the distant past, and so long as 90 per cent of our boys and girls continue to be trained in schools from which the teaching of religion and morality is by law excluded, the number of Americans who believe in Christianity will continue to decrease.

Dr. Weigle's remedy is found in teaching religion to public school pupils either after the regular classes or in a period embraced in the school programme. That method may be better than no religious instruction at all, but it does not constitute a real solution. A religious education is not a secular education to which is added some knowledge of religion. What the world needs today more than anything else is the spirit of Jesus Christ, and if Our Lord has a rightful place in education, it is not by way of addition or sup-

plement. His is the first place, a place in the heart of the school, from which He can permeate the institution and its programme as did the leaven hidden in the measure of meal.

### S. 291—H. R. 5000

UNDER these symbols we are asked to recognize our old friend, the bill to create a Federal Department of Education. Something of the usual tang would be lacking, and Congress would hardly be Congress, did not every session see the introduction of one or other bill of this nature, either supported or tolerated by the hopeful cohorts of the National Education Association.

On December 8, Senator Curtis, of Kansas, introduced his bill, and three days later was followed by Representative Daniel A. Reed, of Dunkirk, New York. The bill is thus in representative as well as capable hands. The rank of Senator Curtis is sufficiently indicated by noting that he is the floor-leader of the controlling political party in the Senate, and that he is supposed to be the mouth-piece of the Administration. Mr. Reed, whose legislative service is of more recent origin, is chairman of the House Committee on Education.

As introduced, the bill is substantially the measure which was exposed, expounded and expurgated in the issues of AMERICA for October 3, October 24, and November 14. In other words, it is the same old bill which has borne the slings and arrows of outrageous fortune ever since October, 1918. It carries no appropriation clause, but its backers realize—Senator Curtis, more keenly, perhaps, than others—that the present is not the most opportune time to ask for Federal money, particularly for money to be expended on the "fifty-fifty" plan. But they are merely awaiting, as some of them freely confess, a favorable opportunity. It is not easy to supply a non-existent Department with funds; but given a Department, the funds will follow. The men and women who have been laboring for this consummation with a zeal worthy of a better cause, have not abandoned the principles which first moved them to introduce the bill. It is their honest belief that at least some States in the Union are incapable of providing for the needs of public education, and they are genuinely convinced that disaster awaits unless the Federal Government intervenes with money, advice, direction and, ultimately, control. The bill which they are now willing to accept is acceptable only because it is the first step in the march which will end, they trust, in a Department of Education which can guide and, when necessary, control primary and secondary education in the United States.

Leaders of the National Education Association profess their confidence that Congress will enact the Curtis-Reed bill. This confidence is not general. Many believe that the reasons advanced against the pro-



posed Department by Presidents Butler of Columbia and Kinley of Illinois, former Presidents Judson of Chicago and Hadley of Yale, and by Senators Reed, King, Overman, Thomas, and others in both Houses of Congress, have put an end to the project. There is no doubt that the country is better informed on the dangers of the plan than it was seven years ago; still it would be unwise to conclude that the bill has been defeated. As a former leader in the Senate once said, "Anything can happen overnight in Congress." The National Education Association has announced that it will support the bill by every means in its power, and that campaigns to enlist support in the States will be vigorously pushed. All who are interested in preserving the local schools from the blight of paternalism and bureaucracy should request their Congressmen to vote against the Curtis-Reed and any bill to create a Federal Department of Education.

#### Changing the Volstead Act

THE first session of Congress has witnessed the preliminary skirmish of a battle that will be fought on a larger field before Congress adjourns, for on December 15, Senator Edge of New Jersey introduced his bill to amend the Volstead act. The question in his mind is whether or not this act is a correct interpretation of the Eighteenth Amendment. The Senator does not agree that it is. He questions the wisdom of the Amendment itself, but admits that its repeal is impossible. All that Congress can now do is to legalize an interpretation which will most effectively promote whatever social and political good may lie within the possibilities of the Amendment. But that much it must do. "No more serious question has faced the country since the war. It must be solved." And we are not solving it, by labelling every man who doubts the supreme wisdom of the Volstead act a bootlegger, or by asking \$22,000,000 from Congress to enforce it.

As this Review some years ago, so now Senator Edge finds that the false definition of "intoxicating" written into the act is a real source of much of the disorder which has followed the Volstead legislation. "You cannot encourage respect for a law," remarked the Senator, "which does not itself respect the truth," and it is difficult to escape the conclusion that when Congress fixed one-half of one per cent of alcohol as ordinarily sufficient to cause intoxication, it legislated contrary to fact. In any case, the Senator is well within the bounds of truth when he says that we almost daily face some new and shocking exposure of "corruption in official circles."

Not even the most case-hardened member of the Anti-Saloon League can assert that the results of the Volstead act are wholly satisfactory. On the other hand, not a few phases of that act, such as the abolition in certain contingencies of trial by jury, and of the right of freedom from search and seizure, bring

up the question whether we are not asked to pay too high a price for the supposed benefits of nation-wide Prohibition by Federal Amendment. As Senator Edge says, here is a problem that must be solved. It is to be hoped that no member of Congress will be deterred from speaking and voting his honest convictions by fear of the absurd accusation that any change in the Volstead act is tantamount to "treason" to the Constitution, or by the calumny that none oppose this legislation except the brewers and their agents.

#### Father Thomas J. Campbell, S.J.

IN chronicling the death of the late Father Thomas J. Campbell, S.J., the *New York Times* did not speak the empty language of forced eulogy when it referred to the dead priest as a preacher, educator, editor and historian whose fame was nation-wide. For two generations Father Campbell was an outstanding figure among his brother-Jesuits in the United States. He was barely thirty-seven years of age when inaugurated president of Fordham University, and three years later the care of the Maryland-New York Province of the Society of Jesus was entrusted to his young but competent hands. The years that followed the completion of his term of office as Provincial found him preaching and lecturing in various parts of the country, a work for which his well-stored mind, eloquent voice and splendid presence fitted him admirably. Then for a brief period he was president of the old St. Francis Xavier College, New York, and for five years, again president of Fordham. Since the Spring of 1924, he had been in failing health, and the end came at Monroe, N. Y., on December 14. He was aged seventy-seven.

Gifted in many lines, Father Campbell at last found his chief work as historian of the early mission days of Canada and New York. Even during the thirteen years in which he occupied the chair as editor, first of the *Messenger of the Sacred Heart* (1901-1908) and of *AMERICA* (1909-1914), he turned by preference to this field, although his vigorous articles in defense of Catholic education, couched in language which stirred the whole country, must not be forgotten. His stately volumes on the pioneer priests and settlers of Canada embody a mass of valuable material, much of which would inevitably have been lost but for his patient research. In addition, he found time to contribute papers to the leading Catholic magazines and articles to the "Catholic Encyclopedia."

But it is as a tireless, devoted priest of God, eager to spend himself in any work to promote the greater glory of God, that his associates on this Review will longest remember him. In his name they beg a prayer that by the loving kindness of our Father in Heaven, light and peace may soon be the everlasting lot of one who in the days of his pilgrimage taught many a weary fellow-traveler to walk toward the light along the road of peace.

# Happy Christmas!

ELLA M. E. FLICK

**H**APPY CHRISTMAS! Merry Christmas! Peace be to you! The happiest day of all the year again marks our calendar. It is the day of days, the feast that never grows old. Little or great, young or old, rich or poor, we all feel very happy this day. Pope Leo the Great in his Christmas sermon exclaimed:

It would be unlawful to be sad today for today is Life's birthday; the birthday of that Life which, for us dying creatures, **taketh away the sting of death, and bringeth the bright promise of the eternal gladness hereafter.** . . . Rejoice, O thou that art holy; thou drawest nearer to thy crown. Rejoice, O thou that art sinful; the Saviour offereth thee pardon. Rejoice, O thou Gentile; God calleth thee to life.

No matter how engrossed we are in worldly plans for home gatherings, gifts, or merry-making, on Christmas Day the Sacred Drama which took place in the little village in the town of Judea holds first place in every heart. On that day, as on no other day in the year, all roads lead to Bethlehem. Almost in spite of ourselves, in spite of the world, in spite of the love of pleasure and the lure of gold, every wind that blows carries us back in thought to the night on which Christ was born.

Along the streets bundle-laden men and women are hurrying home—home to Christmas. The chill winds that rattle our door and whistle down our chimney bring fond thoughts of our own fireside and the love of kith and kin. A small boy offers us an evening paper. "*Bulletin*, Sir?" "*Bulletin*, Lady?" We buy one; we buy another; we buy a third—what matter? It is so cold a night. He is such a little boy. . . . How cold and bleak it must have been in the stable of Bethlehem the night the little Babe was born! God pity the poor this night!

A touch of frost is in the air, a Winter stillness with promise of snow. The crisp atmosphere heightens the yuletide setting. Men stamp their feet and blow upon their hands for warmth. Maybe we can wear our new fur-coat in the morning. Daddy perhaps can try out his fur-lined gloves. Little Bobby can use his sled just as soon as he comes from Mass. A poor beggar woman draws her shawl closer about her and creeps further into the sheltering doorway. . . . Many years ago through such a hurrying festive crowd two lonely travellers wended their weary way to Bethlehem. There were no gifts for them, no friends, no food, no shelter. The Babe was born in a wayside stable. God help the homeless and houseless tonight!

All the city seems to be on the streets Christmas-buying. Men and women push and jostle each other but nobody cares. The traffic cop good naturedly holds back the waiting line while somebody's grandmother is cautiously led across the street. "Merry Christmas!" he shouts in her poor deaf old ear. She smiles and pats his hand. Well

she knows what it is he is saying! Her boy Timmy comes home this blessed night! Her boy Timmy is coming home to help trim the tree. How happy she is—how happy is all the world. . . . In a stable poor and bare Jesus was born. Born in a stable, on a bleak December night, with only an Ox and an Ass for His courtiers. God comfort the lonely and forgotten this night!

Santa arrives with tree, holly wreaths, turkey and pies. No money is spared to make the world glad. The house glitters in light and trimmings and gala festivity. The scent of pine fills the air. Ringing bells, jingling bells, echo upstairs and down. The patter of hurrying feet has a joyful holiday sound. Our fire is piled with logs, our table laden with goodies. The cheer, warmth, glow of Christmas fall upon our home as the light shone round the shepherds, leading our thoughts on to Bethlehem. . . . A ragged child on the threshold asks alms for Christ's sweet sake. We give gladly, generously. In a stable in Bethlehem, cradled on straw, lay the Infant Saviour. God protect the poor who shiver and beg in the cold this night!

Church bells! Holy bells! They are ringing in Christmas. Their sound fills the night keeping time to the music in our heart. *Venite, venite ad Bethlehem!* Without, just beneath our windows, small boys sing their chorals. Within, small eyes open and wee voices whisper: "Has Santa Claus come?" "Hush," we say, "close your eyes and sleep. Santa and Christmas only come to boys and girls who are good." Around each sleeping face a golden halo seems to shine. This is the children's night. . . . It reminds us of Bethlehem! Up before us comes the picture of the ragged urchin we saw only a little while ago standing before the toy-store window, looking in. We wish we had been a bit more patient, a bit more kind. Upon just such a gala night a small shivering baby-boy lay in the manger. . . . In the nearby town the crowds kept holiday. God pity the little homeless orphan children this blessed night!

The last ball glistens upon the tree, the last stocking is filled to bursting. We take one final look at the sleeping children and creep out to midnight Mass. We are not alone. All the world seems going to Mass! Out from hovel, boarding house, home and mansion they come, one mighty stream of goodly folks going to adore their King. Firemen, doctors, nurses off duty, newspaper men, young people back from trimming their tree swell the church-going throngs. They are all one happy holy family. They are each seeking to find the Infant laid in a manger and have come to adore Him. . . . In the long ago on this sacred night Wise men and shepherds found Him out. They found Him in poverty, neglect, in His wintry cold manger-bed and kneeling they worshipped Him as their King and



their God. God help those who seek and cannot find Him!

Christmas eve—midnight Mass! We go into the church with a reverence ever new, ever stirring. A holy joy which we feel at no other season of the year grips our hearts. We kneel at the crib with the rest of men, humble, loving, sincere. All of one mind, one heart, one thought we look only to the Child who was born for men. Annie, the washerwoman's daughter and our millionaire neighbor, into whose home only the chosen few are invited, kneel together this night at the feet of Christ.

Christmas eve—midnight Mass! The little bell tinkles and we bow our head. The twinkling lights, the red

Christmas flowers, the tall cedar trees fade away and we see only a barren stable, the patient animals, the tiny figure resting on the straw. Peace! Our world is at rest. We know that about the hills of Bethlehem white flocks lay sleeping. Seraphim and Cherubim and angel voices chant "Glory to God in the highest; and on earth peace to men of good will." The altar lamp becomes the star that led the shepherds; and the tabernacle, the crib of Christ. Somewhere a child voice is singing, "Holy Night, Silent Night." Tears of happiness well up in our eyes and blind our sight. It is Christmas Day! Christ is born! God pity those less favored souls who know Him not!

## Campaigning Against Intolerance in Texas

H. J. SCHEIBL

IT was on the plains of Texas that the Waterloo of the Ku Klux Klan was fought, the date of that event falling on August 23, 1924, when Mrs. Miriam Ferguson, the present Governor, defeated Judge Felix D. Robertson, candidate of the white-robed cavaliers of darkness, in the primary run-off. On that day the Klan's grip was broken; since then its power has lessened steadily; to-day, as a political factor in the South, its prestige has vanished. But the seeds of suspicion and intolerance sown during three hectic years are still bearing fruit, and it was with the purpose of reducing the size of the inevitable harvest that the Catholics of Texas hit upon the most efficacious method of procedure.

We have here in the Southwest a word, *mesquite*—pronounced in Spanish "me-skee-tay;" in Texanic, "mes-keet," with the accent either ultimate or penultimate—connoting a growth, midway between shrub and tree, that adorns this section of the world in monotonous profusion. By analogy, the term has come to be used in Texas in the way that "tall timbers" is employed in the North, and "sage-brush" in the West. To "hail from the 'mesquite'" is to come from parts still out of touch with the finer currents of cultural life, so far at least as Catholic ideas and influences are concerned.

The Catholic population of Texas is, in round numbers, 500,000, at least fifty per cent of which comprises units of Mexican extraction. A small proportion when compared with the 5,000,000 inhabitants of the State, but strong proof that Texas, in common with the whole South, is blessed with a Protestant citizenship inherently fair-minded, which, while prejudiced against the Church, is not hostile from maliciousness but through misinformation. The people of the extra-urban districts of this State have not had much opportunity to come into contact with Catholic ideas. But that they are receptive of these ideas, nay, even eager to receive them, is proved by the following facts from the lips of a man who is being hailed as an apostle, the Rev. F. J. Ledwig, State missionary of the Knights of Columbus, of Texas, and plenipotentiary of Bishop Drossaerts, of San Antonio.

First, a word about the central figure of this brief account—one strange enough to be classed as fiction, yet exact and uncolored. Father Ledwig is a young, able, and enthusiastic priest who served with the American forces in the late war, and an aggressive protagonist of the idea of positive Catholicism. If ever an idea has proved its worth by results, his has done so. Here is his *modus operandi*.

He selects a community that has earned the reputation of being a hot-bed of anti-Catholic feeling. If the town already has a Catholic priest, Father Ledwig arranges with him an open-air lecture series, to last at least one week. If no priest is stationed there, the missionary follows his own plan of action. His first move is to publish an announcement that a Catholic priest is on his way to that town to hold a week's lectures in the open, and free of charge. Right there the fun begins. In the majority of instances the prospective evangelist will be advised that he had better "keep his darn hide out of the place, if he knows what is best for him".... "that Catholic priests ain't wanted"....and, what is worse, that "no priest is go'na be put up with." On several occasions, death was directly and unceremoniously threatened to the undaunted missionary.

Father Ledwig thereupon issues a second announcement setting forth that the lectures will take place as scheduled, and that everybody is invited to attend. On the day mentioned, the missionary, alone, or with one attendant, arrives.

On the opening night some five or six score curious people will drive up to the platform in their cars and proceed to heckle the speaker with cat-calls, honking of horns, and endless shifting of gears. The lecturer is not bothered, however. He begins by telling them that he is there to explain the Catholic side of some questions of common interest; that he is going to present that side as it is, without fear or truckling, but without intentional hurt to anyone's feelings. That takes hold. Courage is admired everywhere, nowhere more so than in Texas. Father Ledwig has it. Besides that he has judgment.

By the end of the week his audience has often increased to as many as four or five thousand, non-Catholics flocking from as far away as seventy-five miles, and—wonderful to relate—he is almost invariably invited to come again! Now if that is not “bringing home the bacon,” then I miss the significance of that rustic phrase.

Father Ledwig on one never-to-be-forgotten occasion held public debate with Oliver Allstorm, until that night (now two years fled) the ablest and most aggressive champion of the Ku Klux Klan in Texas. Before a crowd of 5,000 people, presided over by 250 armed deputies, with hundreds of members of the audience sitting with loaded six-shooters in their laps, Allstorm and his associate spoke until after ten o'clock in the hope that the crowd would grow restless and disperse. Father Ledwig, with not twenty neutral men in that vast assemblage, mounted the platform and held them all until after midnight. When the speech was ended, Allstorm advanced and taking Father Ledwig by the hand announced that he was done with the Klan. He kept his word.

There are in this great State many and able priests and laymen who are working tirelessly for the Faith, composing thrilling epics which on account of the bigness of the territory wherein they are enacted, may, in the national view, dwindle to episodes. But in these episodes is written the *leit-motif* of positive Catholicism, a force—as Father Ledwig has proved—that is of itself and alone capable of restoring harmony to a world that is sadly out of tune.

#### SHOW US A SIGN!

I met a man today—at least he cast  
A crooked shadow on me as he passed—  
A man with tallow hand and paper cuff,  
A long black cord, a soul the shade of snuff.  
“He'd found . . .” and *hmnn'd!* and pinched his glasses  
straight.

You know the kind: parched, dusty, desiccate.  
“He'd found a very rare old manuscript,  
Third century, authentic, in a crypt  
Of . . . (some forgotten tomb); and erudite  
Christologists, among whom, if he might  
Be numbered modestly . . .,” a wintry smile!  
And, mind you, round about him all the while  
There fell the snow, the kindly Christmas snow,  
Enfolding church and brothel, friend and foe,  
While little tots, bacchantic in their glee,  
Made revel in its velvet mystery.  
Granddames won back old roses, the young grace  
That Time had stolen in his long embrace.  
Stern, blackbrowed men whose souls had housed for years  
Cold, hooded hatreds, shook with sudden tears  
Half glad, half shamed, but sweet, and boyishwise  
Clasped hands and gave mute pledges with their eyes.  
Rosered from every window shone the glad  
Confession of the Christ Child while the mad  
Brass bells burst with it, and the throng  
Of centuries and stars wheeled back in song.  
Yet *he*, within a tomb in—Bullabulod,  
Found *probability* that Christ was God.

LOUIS F. DOYLE, S. J.

## Collegiate Professionalism

HAROLD AVERY

WHEN “Red” Grange, under the egis of his alma mater, set the football world agog with his remarkable exploits on the collegiate gridiron, his name was forward-passed across the country and caught up by every lover of this autumn pastime.

But, now that the “Gopher Ghost” has capitalized his prowess by joining the ranks of the professionals, many head coaches rush into print and can see nothing before them but the prospect of their mole-skin-clad squads becoming mere recruiting stations for the professional barnstormers. And so every sport writer in the land tries his hand at dishing up a daily column on the terrible blunder made by this much-talked-of “phenom” in seeking to zig-zag his way between green-backed goal posts to join the select company of this country's \$100,000 a year men.

All the praise that was showered upon this young man while he sported the dark blue jersey of his university was as sincere as it was merited for exceptional ability in his own line. But such sport editorials citing Grange as “setting a bad example,” “making a horrible blunder,” and establishing a precedent which will “sound the death-knell of college football” are nothing but the purest “bunk,” and seem to be inspired by a realization, too late indeed, that professional football promoters in recruiting their ranks have merely seized upon the very methods which the universities and colleges had come to think belonged to them exclusively.

Amateurism and professionalism have been on such close speaking and swapping terms for so long a time now—and the public knows it—that all the false glamor thrown about college amateurs by university presidents and head coaches and sport editors serves but to amuse that army of sport lovers and “fans” who patronize amateur and professional contests impartially, and on whom both look to and depend for support at the gate.

If it is sought to pin the blame on someone or somewhere for an occurrence of this sort, the pinning certainly cannot be done on the professional promoters or players, who are merely adhering to their own business, but rather the pin would seem to draw blood from the university or college which encourages, supports and competes for promising football, baseball and track talent from the days these performers are in “knee pants.” When a budding high-school athlete, sticking his head above the sport horizon, is immediately looked over by a flock of scouts and besieged with collegiate offers of all sorts, the charge of tampering with college players cannot be said to be anything original on the part of professional promoters.

A goodly number of well-known college athletes are brought up within the college portals face to face with this wave of professionalism, which it is feared will now engulf college athletics. Why conjure up the danger that is said to be just around the corner for college athletics, when the only excuse for the presence of some good football, baseball or track star on the student roster is his athletic prowess? Such a player, and there are numbers



like him, is induced to go to a certain college or university in preference to another institution solely because of the better "terms" he gets.

What poppy-cock to fear the effect of professionalism on the innocent, cloistered college amateur, when the universities and colleges rock their athletes in the very cradle of professionalism!

To bring this article closer to facts, two All-American backs of recent memory, graduates of a prominent New England university, told the writer on one occasion that the reason why they did not attend a smaller college they were expected to enter was a purely business one and a question of terms. Here were young, inexperienced freshmen making the best deal they could with representatives of seats of learning. And that was in the days when a good running backfield would not have been swapped for the President's Cabinet.

It is a known fact that college baseball players indulge in professional summer ball, some not even under assumed names, all of them playing for money, and with the knowledge and consent, tacit at least, of the college authorities, coaches and sport writers. How idle then to talk of the danger of professional promoters corrupting these enterprising and business-like youths!

Why, not so long ago during the college baseball season a college player actually came to New York, one fine afternoon, and played on an opposing team against the New York Yankees at the Yankee Stadium. Again, at a prominent metropolitan track meet, a college "champ," and subsequent world's record holder, and his fellow team mates failed to make their expected appearance, because the guarantee for their "expenses" was not large enough. Professionalism! What death-knell can professionalism sound on amateur college athletes, when many of these young men make athletics their profession from the moment they are welcomed on the college campus!

Just now I have no bone to pick with these business youths, who, like good boot-makers, stick to their last. But I do think that there is an awful lot of cant and false glamor thrown about this question of amateurism. The public has become wise enough not to swallow it and will flock to see its Babe Ruth, its Bill Tilden or its Red Grange any day, and not care whether he is an amateur or a professional.

If there is anything to amateur athletics, beside the name, and the universities and colleges really want to conduct their contests of physical skill along strictly amateur lines, they will stop their old "grads," scouts, coaches and middlemen from competing in the open market for high-school, trade-school and boiler-shop talent, and will call a halt and abolish all those practices which smack of the smartest professionalism.

When college athletics cease to breathe and breed the spirit of professionalism, it will be time enough to enter the lists against the inroads of the professional promoter. But just at present undergraduate football elevens, baseball nines, track squads, etc., have nothing to fear from any influence of professionalism.

## Famous Paintings of the Nativity

LOUISE CRENSHAW RAY

**A**MONG the great masterpieces of both ancient and modern painters, few surpass in beauty those depicting the Nativity and the Holy Family. Vague indeed, would be our conception of the Holy Family were it not for those dreams which artists have made realities upon canvas.

A particularly inspiring example is the "Nativity" of Pinturicchio. The Holy Infant is shown lying upon a low pillow of grass, while the saintly Virgin kneels over Him, her hands folded in prayer. Joseph and the Wise Men are also kneeling. The manger, a roofed building of wood and stone, is covered with vines and surrounded by trees. In the distance are seen towers and buildings, probably of Jerusalem. An ox and a donkey contribute to the rural simplicity of this painting.

Another more modern painting by the English artist, Burne-Jones, portrays the Wise Men presenting their gifts to the Christ-Child, who lies in his mother's arms. An angel, tall and majestic, stands near, with folded hands; his large white wings rising above his bowed head. Joseph stands in the background, lost in wonder.

Quite a difference in style may be observed in comparing two well known paintings of the Nativity. In Corregio's world famous "Nativity," preserved in the Dresden gallery, the Child is depicted with a brilliant halo of light; and the holy look upon Mary's face reflects some of this sublime radiance. Lofty and saintly beauty suggests the Divine side of Christ's nature, while, on the contrary, Vandyke's "Madonna and Child," supposed to have been found about 1875, in a German cloister, emphasizes the humanity of the Babe of Bethlehem. Christ is shown as a frail, helpless infant, lying upon His mother's lap, surrounded by a group of rude peasants. This painting brings a clearer realization that Christ came into the world in a most humble manner, to experience every phase of life, including poverty, suffering and death.

Most artists delineate with much similarity as to essential characteristics, the three principal personages of the Nativity. Always the Virgin is conceived as a wistful, holy woman whose thoughts and love are concentrated upon her Child and Saviour. Joseph is pictured as about middle-aged, full of wonder at the miracle. Christ himself is usually a mature, thoughtful type of child, made the chief focus of interest in the painting.

We are indebted to the immortal Raphael for three of the world's greatest Madonnas, namely the "Madonna del Gran' Duca," the "Madonna Della Sedia," and his Divine conception, the "Sistine Madonna." The original of the "Del Gran' Duca" is one of the most cherished treasures of the Pitti Palace, Florence; and next to the Sistine and the "Madonna Della Sedia," is a favorite among lovers of art. The "Del Gran' Duca," was found in the latter part of the eighteenth century, in the possession of a poor woman of Florence. The Grand Duke Ferdinand III of Tuscany purchased it from her for about \$20, and so highly did he prize it, that he carried

it with him wherever he went, even into exile. Thus, it became known as the Madonna of the Grand Duke. In this painting Mary, calm and serene, stands before us holding upon her arm the Infant Jesus. Her features are humble, but of a radiant beauty which Raphael has seldom surpassed.

The "Madonna Della Sedia," or "Madonna of the Chair," is so called because of the low stool upon which the Holy Mother is seated, with two children, the Christ and John. Her arm is laid protectingly over Jesus, and her face expresses the most intense maternal affection. Hawthorne, who during his sojourn in Florence, often stood for hours before the painting, lost in admiration, pronounced it the most beautiful picture in the world.

In 1518, Raphael was commissioned by the Benedictines of the Monastery of St. Sixtus to paint a madonna which came to be called "The Sistine Madonna." The original is now the pride of the famous Dresden gallery. If, in his "Madonna of the Chair," Raphael has raised the earthly to Divine purity, in the "Sistine," he has drawn down the Godlike into earthly form. The "Sistine Madonna" is a vision; the figures are heavenly in treatment; such a Virgin walks only upon the clouds. For many years the only person permitted to copy this painting was the late Prince Consort of England, but now a copy is in the possession of anyone who desires it.

In order to fully appreciate any painting, one must consider not only the subject in hand, but the motivating force behind the subject. Raphael must, indeed, have been actuated by a lofty motive to perpetuate such Divine conceptions of the Blessed Virgin. History accords to him a devoutly religious nature, and truly he must have been granted superhuman inspiration of mind and brush.

Were it not for these various masterpieces, we should have but a meager conception of the Nativity, the momentous event which we are now celebrating; but as we gaze upon the angelic Madonna, the serene Joseph, and the holy Christmas Child in His peaceful innocence, we are transported to the olden town of Bethlehem. We follow that radiant star to the lowly manger. We behold, lying upon His humble bed of hay, "low with the beasts of the stall," the Redeemer of the world!

A feeling of sanctity and infinite peace steals over us, as we kneel with simple shepherds and Wise Men, in worshipful adoration of the "Little Lord Jesus," but for whose advent we should have been lost in the darkness of sin.

We hear sounds of distant music. A multitude of unseen, celestial voices is singing: "Glory to God in the highest, and on earth peace to men of good will."

#### WHO COME TO KNEEL

By a Child's heart shall they be blest  
Who come to kneel again  
With shepherds' tenderness  
And faith of fishermen.  
Child-hands shall give—for labor, rest;  
For sorrow, swift release;  
For weariness.  
A wide, a shining peace.

PATRICIA BURNS FLINN.

## Catholic Heroes of South America

JOHN G. ROWE

**I**N South America, in the beginning of the last century, many Catholic military and naval adventurers won great renown and their memories are still highly honored there.

William Brown, first of all, is the greatest Argentine naval hero. He was the Father of the Argentine Navy, and is known to fame as the "South American Nelson." Born at Foxford, County Mayo, Ireland, he sailed as a ship's captain to the River Plate. He suffered shipwreck but managed to save his cargo, and settling in Buenos Aires, he established in 1811 the first regular packet service between that port and Montevideo. When the war of Argentinian independence broke out, he obtained command of the little squadron of three ships which the patriot junta fitted out against the Spaniards. With these three ships—mere cockleshells—he had the hardihood to attack a Spanish fleet of nine ships-of-war in the River Plate in March, 1814. After a drawn battle, he outwitted the Spanish admiral and captured the batteries on the island of Martin García, which on account of its strength was called "The Gibraltar of the River Plate." He then bombarded the Spanish fleet, and to such effect that, obtaining a few more ships, he was able to chase it up the Uruguay River.

Next, he blockaded Montevideo with seven vessels. The Spanish fleet of thirteen vessels, under two admirals, came out to drive him off. In a most desperate engagement, he captured the Spanish vice-admiral Posades and actually took or destroyed ten of the hostile fleet. He paraded in triumph with his prizes before Montevideo, the governor of which entreated an armistice and ultimately capitulated. Made Admiral by the overjoyed Buenos Aireans, Brown then sailed to the help of the Chilean independents; and, in 1826, he covered himself still more with glory by the most wonderful exploits against the Brazilians, with whom Argentina had gone to war in defence of Uruguay.

With ten ships—six being only one-gun launches—Admiral Brown totally defeated thirty-one Brazilian men-of-war, and for this victory he was presented with a beautifully embroidered banner by the ladies of Buenos Aires. Then he routed another fleet of twenty-two enemy ships, and off Juncal, with fifteen vessels, completely destroyed eighteen Brazilian men-of-war, capturing Admiral Pereira and twelve of the enemy ships, three more being burnt and one sunk. The Brazilian navy was practically annihilated and the Emperor hastened to make peace.

Brown died in 1857, and was buried "with all the pomp and magnificence which solemnize the obsequies of heroes." A splendid monument surmounts his tomb in the Recoleta, the beautiful national Catholic cemetery of Buenos Aires, and a fine statue of him stands in the Paseo de Julio, one of the main streets. Furthermore, his portrait is to be found on certain Argentine postage stamps, and the district north of Buenos Aires is called "Brown" after him, the chief town being named Admiral Brown.



The Liberator and first President of Chile was Bernard O'Higgins, the native-born son of Ambrose O'Higgins, who was born in Sligo and went out as a poor man to Chile. There Ambrose showed such talent at civil engineering that he was commissioned to construct the road over the Andes, as well as forts, and rose to be Governor-General of Chile. Next the Spanish king ennobled General Don Ambrosio O'Higgins, constituting him Marquis of Osorno and Baron of Ballenar (a name he himself adopted from his native village of Ballinarry in Sligo) and actually made him Viceroy of Peru. He is known to history as "The Great Viceroy."

On his death, his son Bernard who had been educated at Richmond in England, struck for liberty and achieved the independence of Chile. Bernard O'Higgins' magnificent defense of Rancagua, where he was once cornered by the Spaniards, is the grand epic of Chilean history. Forced to flee to Argentina, he returned with a fresh army two years later performing a wonderful march over the snow-clad Andes—a feat considered greater than Napoleon's passage of the Alps—and achieved Chilean independence by his grand victory of Chacabuco.

Elected the first President, or Supreme Director, of Chile, he enlisted the services of the celebrated Lord Cochrane, (afterwards Earl of Dundonald), to help him to free Peru. Cochrane, made admiral of the little Chilean navy, performed such prodigies of valor as astonished the world. He had suffered undeserved disgrace in England, but his amazing deeds in South American waters resulted in his restoration to the British service with the highest honors. His most notable feats in the Chilean service were the storming and capture of Valdivia in 1820, and the cutting-out of the Esmeralda, a forty-gun Spanish frigate, at Callao, under the fire of the Spanish batteries ashore.

Cochrane had several American, Irish and English captains under him in the Chilean navy, but his right-hand man was William Miller, a Kentish man. Miller had fought in the Peninsular War, and he served as a Major of Marines under Cochrane in the attack on Valdivia and other Peruvian seaports. He was most desperately wounded in several fierce engagements. For a great victory over the Spaniards at Pisco in 1820, he was made a brigadier-general. Then he rose to the rank of General of Division and Commander-in-chief of the cavalry, particularly distinguishing himself at the great battle of Ayacucho, which established the independence of Peru, on December, 9, 1824. He was made Governor of Potosí, and a Field-Marshal in the Chilean army. For some years then he held the appointment of Commissioner and Consul-General at Woahoo, in the Sandwich Islands, but returned to Peru and died at Callao in 1861. As he lay dying, he expressed the wish to breathe his last under the British flag. So he was conveyed in a litter on board the British ship Naiad in the harbor. He lies buried in the English cemetery at Bella Vista, and on the day of his funeral all the church bells in Callao were tolled—an honor never before paid to a Protestant in Peru.

Bernard O'Higgins ruled Chile admirably but he had

difficult elements to contend with, and in 1823 he resigned office in a noble and dignified manner, rather than plunge the country into civil war. He withdrew to Peru, and died there on October 24, 1842. He is the idol of the Chilean people to-day.

Yet another famous Chilean naval hero was Admiral Patrick Lynch, who served for a time in the British navy on the frigate Calliope, in a war with China. Leaving the British service and gazetted lieutenant in that of his native land, Chile—he was born at Valparaiso—he became Chilean Minister of Marine, and in 1880 fought against the Peruvians. When Lima was entered, he was appointed Chilean Commander-in-Chief of the army of occupation. Promoted to rear-admiral, he served as Chilean minister at the Spanish court for two years, dying at sea as he was returning to Chile in 1886. The Chilean Navy always includes a ship named the Almirante Lynch, and another named the O'Higgins; just as Argentina always has a man-of-war named the Almirante Brown.

The province of Rancagua—the scene of Bernard O'Higgins' glorious defence against overwhelming odds and his escape over the Andes when all seemed lost, in 1814—is now called the province of O'Higgins in his honor, and a splendid equestrian statue of him stands on the principal boulevard of Santiago, while his portrait is to be found on certain Chilean postage stamps to-day.

### Sociology

## Our Bureaucratic Trend

R. F. HAMPSON.

**B**AGEHOT, in "The English Constitution," tells us "A bureaucracy is sure to think that its duty is to augment official power, official business, or official numbers, rather than to leave free the energies of mankind." The presentation of a few facts, showing our tendency away from the doctrine of *laissez-faire* and toward bureaucracy, is the purpose of this paper.

In 1880, our population was 50,150,000, and the expenditures of the United States Treasury for the same year were \$162,415,000.00. By 1900, the population had reached 76,000,000, an increase of 52 per cent. The Treasury disbursements for 1900 were \$462,510,000.00, an increase of 185 per cent. Similar totals for 1920 show the population to have reached 105,710,000, an increase over 1900 of 39 per cent, while the Treasury expenditures for that year amounted to \$7,052,000,000.00, an increase over the 1900 total of 1,425 per cent. Of course, this total included the large post-war items.

If the activities represented by these expenditures were necessary and beneficial, there would not be such an insistent demand at the present time on the part of a few Congressmen and Senators for the reorganization of the executive departments. This should be accomplished, according to their proposals, by the consolidation of various boards, bureaus, and divisions, now scattered among various Departments. In the process of consolidation a considerable reduction of personnel probably could be effected. It is unfortunate that the majority of American

taxpayers are so apathetic on this point that they have no realization of the problem which these legislators hope to solve, partially at least, during the present session of Congress. A recent analysis showed that, during the past twenty years, the number of commissions, bureaus, divisions and subdivisions of the Federal Government at Washington has increased from fourteen to ninety-four. During that period, independent commissions alone increased from three to thirty-four. One Congressman recently remarked that "speedy sentence of death could be executed upon a number of bureaus to the lasting benefit of the commonwealth." If the high taxes which the people are paying to meet these excessive costs of government serve to stir their interest in the governmental organization and mechanism, they will not have been paid in vain. The matter of effecting economies through reorganization or consolidation has been taken up previously but nothing material has been accomplished. If the false philosophy of bureaucracy and paternalism, preached by professional reformers, be analyzed by a sufficient number of American taxpayers, its fallacies cannot possibly escape their attention. If such a degree of interest could be aroused they would cast their lot with the few who are really interested and something of consequence would be accomplished. It is this absurd attitude on the part of so many citizens that is really more deplorable than the excessive cost of such governmental excess.

If any resident of the fair city of Los Angeles thinks he can get more service in the settlement of some matter, which, through the lethargy of his fellow citizens, has been transferred from Sacramento to a bureau at Washington, let him walk into the Washington office with his face adorned by a week's growth of beard, wearing a ragged suit of clothes, and announce in very audible tones that he is a taxpayer and wants quick service. He can consider himself lucky if he is not thrown out for having disturbed the clerks, who were busy picking winners for the next day's races.

The activities of some of the Departments at Washington are familiar to certain classes of people. For example, the farmers receive, and possibly read, some of the 14,000,000 Farmers' Bulletins, issued annually by the Department of Agriculture. These pamphlets deal with hundreds of agricultural subjects, including such topics as the habits of the cockroach. What, you will ask, has the Federal Government to do with the habits of cockroaches in Smithville, Arkansas? Nothing, except to issue these bulletins which only a government scientist can understand.

The modest activities of the Children's Bureau in the Department of Labor are to "investigate and report upon all matters pertaining to the welfare of children and child life among all classes of our people." The Women's Bureau in the same department is authorized to "formulate standards and policies to promote the welfare of wage-earning women, to improve their working conditions, increase their efficiency, and advance their opportunity for profitable employment." There is not a single function

of either bureau that could not be taken care of with better results and at less expense if handled at each State capital. Would not a small organization at Sacramento be in more intimate contact with the wage-earning women of California and their problems than a bureau at Washington, whose members have never been in the State, except as tourists?

A former Senator has cited the following evil results of our present bureaucratic trend: "The subsidence and decay of State loyalty; the rise of a doctrine that the Federal Government possesses some powers not granted to it; the similar doctrine that it must exercise those powers which the States neglect; the usurpation of health regulation, the creation of markets for farm products, and the enforcement of public virtue and morals."

An economic heresy underlying this subject is the belief on the part of so many thoughtless persons that these activities will be expensive if done at home but free if transferred to Washington. If the "dollar and cents" nature of every bill tending to establish a new bureau or department can be impressed upon their minds, they may come to the realization that not one cent reaches the United States Treasury from any source other than their personal funds. It is to be hoped that we may soon see an end of this fundamental fallacy on the part of intelligent people.

## Education

### The Status of the Lay Teacher

MICHAEL LYNE

WRITING in AMERICA last week on "Before We Pension Our Lay Teachers" I showed the number of lay teachers in our 140 colleges and universities is generally underestimated. Taking into consideration all the factors that might be adduced, there were, in 1924, only three per cent more Religious than lay teachers. Even when we leave the professional schools out of consideration and take the colleges of arts and sciences alone, it seems that the lay instructors make up about 41 per cent of the staff. What are we to gather, I asked, from this array of figures?

First, it would appear that most of us have been laboring under a delusion, muddling along in an unfounded belief that the instruction staffs of Catholic colleges and universities are composed largely of Religious teachers. Secondly, that the growing demand for teachers and the inability of the increase in vocations to keep pace with this demand have forced Catholic schools to employ lay teachers in incredibly large numbers, and that the practice is to be continued and must, in the nature of things, become more widespread. Thirdly, that when this phenomenon has reached the stage where there are more or approximately the same number of lay as Religious teachers employed in our Catholic colleges and universities, it is high time that some provision be made for a consideration of the problems of the lay teacher.



Before we consider the question of pensioning our lay teachers, their true status must be determined. Such troublesome questions as those of tenure, adequate salaries, opportunities for advancement and professional standing must be adequately and equitably solved before we tackle John Wiltbye's radical proposal. I am of the opinion that a comprehensive survey of the lay teacher problem can only be conducted properly by a commission composed of Religious and lay teachers. Such a commission could prosecute the investigation under the auspices of the Catholic Educational Association or the Bureau of Education of the National Catholic Welfare Conference. The first particular task of this commission would be an arduous one, namely, to secure effective cooperation and active support for its work from the numerous Religious Orders interested in the field of Catholic higher education. As soon as it had some constructive suggestions to make on the questions of salary, tenure, qualifications required for instructors in the numerous college subjects, requirements for promotion to higher grades, interchange of professors, uniform rating scales, etc., then and not until then should they devote time to the consideration of pensions, annuities or group insurance. One thing is certain: that the findings of such a commission will forever remove these questions from the realm of discussion. John Wiltbye can then devote his time to some other worthy cause.

But would not the findings of such a commission work a hardship on the small college? No; because student enrolment, financial resources, number of departments, etc., would be taken into consideration in formulating schedules. What guarantee is there that the findings of the commission will be acted on? No guarantee is necessary. The C. E. A. does not employ a special constabulary to enforce its requirements for a standard college. It is tacitly understood that if an institution sees fit to apply for representation in its councils, it is willing to abide by the decisions of that body. The commission in question might in time be incorporated as a new department of the C. E. A., a division which would give special consideration to the problems of the lay teacher. This latter step will also do much to break down the mystic barrier that seems to have been erected, for no plausible reason, between our Religious and lay teachers. We could then have an occasional paper from a lay teacher at the annual convention. Lay teachers are now conspicuous at C. E. A. conventions by their absence. If one is fortunate enough to be present he feels like a man without a country.

I venture to say that the average Catholic educator, meaning particularly the administrator—most often a member of a Religious Order or the secular clergy—is not interested in the question of salary, tenure and advancement as they concern the lay teacher. He is interested when they encroach on the realm of his own immediate activities—usually to consider their employment as a stop-gap for a hole in his instruction staff caused by illness or shortage of vocations and to be filled by a member of his own Order as soon as a candidate for the position is trained or can be spared. Does not the adoption of such a policy depict woeful lack of vision on the part of those responsible for

the economic and professional status of the Catholic lay teacher? Will its continuance bring about, as it is tending to do at present, a deplorable state where even those who are educated under Catholic auspices will shun our Catholic institutions and cast their lot wholly, solely and irrevocably with non-sectarian and public institutions, where they are assured of a decent livelihood, fair chances for advancement and some understanding with regard to tenure? Why do so many of our institutions fail to display even common business sense when it comes to a question of dealing with the lay instructor, or even the same sort of acumen they at times have to use in their negotiations with that haughty overlord—the school janitor? The presidents of some institutions have seen the light, but they are such forward-looking individuals that it is no more than could be expected from them. Their lay teachers are sure when they sign on the dotted line that their full time can be devoted to their work, since such sleep-disturbing questions as salary, tenure and advancement are automatically cared for because they are dependent, not on the personal whim of the powers that be, but on a definite prearranged schedule. The adoption of such schedules by many of our Catholic institutions would not entail such tremendous sacrifices as some would lead us to believe; on the contrary, their establishment would work inestimable good through insuring a continuing instruction staff, with all the benefits of better teaching, lower student mortality and increase interest in the extra-curricular problems with which every institution must grapple.

If we continue to ignore this pressing problem we will do much to wreck the splendid structure we have reared through the years, for shifting personnel, divided interests, pot-boiling employes, superannuated servants and disillusioned idealists are wreckers of the first order; and it is incontrovertibly true that no matter how intrinsically sound an institution or system may be it can not long survive indifference on the part of those who are directly responsible for the advancement of its best interests. The adoption of any other attitude than that of inquiry towards this momentous question connotes one that is not truly Catholic.

## Note and Comment

In Dealing  
With Crime

OVER five hundred letters were submitted to the *Brooklyn Daily Eagle* by contestants for the prize offered by that paper for the best suggestions as to how the present wave of crime can be checked. After a careful analysis of the solutions offered, the committee of judges awarded first prize to John F. W. Meagher, M.D., a Brooklyn neurologist connected with St. Mary's Hospital, of that city. Because of certain bad traits common in man, avers the Brooklyn doctor, such as selfishness, anger, vindictiveness, jealousy, greed, vanity and also sex difficulties, crime cannot be wholly eliminated. Nevertheless it can be prevented in great part if the causes of crime be eliminated. Calling attention to the three chief barriers

against crime,—conscience, religion and the law,—Dr. Meagher maintains that moral ideas and right conduct are the basis of all three. And he adds:

Through the agencies of the home and the Church there should be developed an idealistic desire for right thinking and right living. Inasmuch as the greatest social relationships are formed during adolescence, it is at this time that religious instruction should be intensive. The parents should set a good example in this respect. This is doubly important when one remembers that the maximum age period for crimes against the person is 18 to 21 years. Religion, however, must be imparted and accepted by the heart, and not merely perfunctorily. Eighty per cent of habitual criminals have had no real religious foundation.

Where actual crime is to be dealt with, the writer lays emphasis on the need of quick arrests, speedy trials, punishment for perjury in criminal trials, elimination of technicalities for escape, severe and sure penalties, a higher grade of criminal lawyers, less restriction in jury service, and the making of prisons places to be feared. Sentimental theorists, he further adds, should not be permitted to interfere with the State's severe disciplining of dangerous criminals. Public indifference to crime is bad enough, but a sickly sentimentality directed towards felons is atrocious. Dr. Meagher's suggestions deserve wide publicity. They formulate a plan of action which might well be given trial in a day when crime seems to be rather on the rise than on the wane.

#### The College of Cardinals

WITH the creation of the four new Cardinals, on December 17, the full number of the membership of the Sacred College is complete for the first time in many years. There are now 35 Italian and 35 non-Italian Cardinals, and a recent survey of their ages gives these details: Cardinal Vannutelli is 89; Cardinal Cagliero, 87; Cardinal Frürwirth, 80; Cardinal Cagiano, 80; Cardinal Billot will be 80 in January, Cardinal Sili in July, Cardinal Gasquet in just over a year. In the seventies are Cardinals Vico, Mori, Ragonesi, Di Belmonte, Gasparri, De Lai, Van Rossum and O'Donnell. In the sixties there are six of sixty-seven and upwards, five under. Cardinal Merry del Val, nearly twenty-two years a Cardinal, is only approaching sixty, and there are eight members of the Sacred College who are younger than he.

The imposition of the insignia on Cardinal Cerretti at the Elysée in presence of the President of France was the first time for such a function since the year 1896, when Felix Faure presided over a like ceremony for the Apostolic Delegate, Mgr. Ferrata. According to the "Annuario Pontificio" the hierarchy of the Church is now made up of 14 patriarchs, 219 archbishops and 944 bishops. In the last year one new archbishopric has been created, and ten new bishoprics.

There has been also an increase among the titular bishops from 610 to 615. The Holy See is represented in other countries by 20 Apostolic Delegations; there are 198 Apostolic Vicariates and 82 Prefectures. The Diplomatic Corps consists of 26 Nuncios and Internuncios. The Diplomatic Corps accredited to the Holy See consists of 8 Ambassadors and 17 Ministers.

#### Forty Years of Service

THE December issue of the *Parish Calendar* of St. Mary's Church, Lawrence, Mass., is made up entirely in tribute to the Very Rev. James T. O'Reilly, O.S.A., late pastor of the church, whose death occurred on November 12. This veteran son of St. Augustine, forty years of whose priestly life were spent in the Lawrence parish, must have rendered signal service to the community as well as to the Church. His praises are lavishly sounded by officials in all walks of life, by none more prominently than His Eminence, Cardinal O'Connell, who attended the funeral, and said of him:

One of the most difficult things in the whole world is to analyze the secret of greatness. The world is often mistaken in its estimate of a man because those of the world do not always see clearly. Father O'Reilly was undoubtedly a great character; when called upon to name the strong qualities of his character it is not difficult if one knows the fountain from whose source these qualities come. He had that rare combination of strength and gentleness. Many have one and lack the other. The strong are sometimes too strong and with the quality of gentleness often goes that of weakness. In him whom we honor today the qualities of gentleness and strength supplemented one another.

In his tribute to the late pastor, the Governor of Massachusetts recalls that "when the I. W. W. marched through the streets of Lawrence during the strike a few years ago, with signs reading 'No God, No Master,' Father O'Reilly threw the great weight of his influence against lawlessness, disorder and anarchy." It should be a source of gratification to the Augustinian Fathers to feel that to their Order redounds the credit of having supplied so potent an influence for good to an American community.

#### The Church Can Wait

SOME of our bitterest anti-Catholic neighbors might be surprised a few generations hence, were they permitted to re-visit their descendants, says the Catholic Laymen's *Bulletin*. Indeed, in the strange way in which history repeats itself, they might even be obliged to go to convents and monasteries to find their offspring. For, as the editor notes:

Two American priests are descendants of Martin Luther, and a Dubuque newspaper recently recorded the conversion of a Rev. Mr. Schurhard of that city, a lineal descendant of Melancthon, the *Northwest Catholic Progress* informs us. A sister of Gladstone became a nun. The daughter of Charles Kingsley, the bitter author of "Westward Ho!" became a Catholic as did the granddaughter of Alexander Campbell, founder of the Disciples' Church. Mary Howitt, daughter of the author of the notorious "History of Priestcraft," made her profession of Catholic Faith many years ago. Rev. Mr. Pye and his wife, the daughter of the anti-Catholic Bishop Wilberforce, became Catholics before the Bishop's death.

There is no need of her children wondering, sometimes even wavering, when the Church is assailed by bigotry and prejudice, comments the *Bulletin*. God can and does draw good out of evil. And the Church can afford to be tolerant with those who vilify and persecute her—not because she is confident of her position, but because her Divine Founder has commanded that we "love one another."



My Country  
'Tis of Thee!

THERE is afforded, now and then, a minim of consolation to those of us who, by the hand of fate, were not born lineal descendants of America's First Families—speaking chronologically, of course. The reflection comes after reading one or two utterances of recent speakers who are not likely to be featured in all the forthcoming editions of *Early American History*. Addressing the Catholic Women recently gathered in New York for the Second Annual Convention of the Archdiocesan Council, Mrs. William Brown Meloney, editor of the *Delineator*, reminded her hearers that "there was no star of Bethlehem to lead the pilgrims who came to America in the beginning. They came here with no higher motives than send Americans today to the Klondike or to Florida. They came here for three purposes in the beginning, for romance, for adventure or for material gain. And a little bit later they came, some of them, because there was a law in England which compelled men to pay their debts or go to jail or into exile."

Another torpedo ruthlessly fired beneath the fecund hull of the *Mayflower* was touched off by the Hon. James W. Gerard, former Ambassador to Germany. In a talk at the *Jewish Tribune* Forum Meeting, Mr. Gerard, an acknowledged descendant of the leader of the Pilgrims, frankly found fault with the sentiments expressed by Mrs. Hemans, in her oft-quoted lines:

Ay call it holy ground,  
The soil where first they trod;  
They have left unstained what there they found:  
Freedom to Worship God.

Because, as matter of history, maintained this son of a Pilgrim,

no sooner had the Pilgrim Fathers established themselves in Massachusetts than they proceeded to pass laws against the Baptists and to persecute them, and they carried out their persecutions with scourging, with the cutting off of ears, they bored through their tongues with red hot irons. And their persecutions culminated when they hung two Quaker women because they differed from them in religious belief.

And so it goes. The offspring of erstwhile immigrants may not furnish all the qualifications demanded by the analysts of one hundred per cent Americanism, and still prove, to all intents and purposes, to have something worth-while in their makeup, after all.

The Youth of  
the Nation

A REPORT has been published of the Tenth Annual Meeting, held not long ago at Detroit, of the American Council of the World Alliance for International Friendship Through the Churches. The Secretary who records the activities of the gathering notes that the most emphatic and prolonged applause was occasioned by a sentence of Bishop Charles H. Brent, of Buffalo, N. Y. The Protestant ecclesiastic was voicing his belief in the power of the Church to rule out war and rule in peace, and this belief was predicated, in part, he declared, on his conviction that "youth can best serve the nation and mankind by living for duty rather than dying for it." In

his concern for the sanctity of the nation and the patriotism which he terms "magnificent," the Buffalo churchman wisely looks to the part which the youth of the country must inevitably play. Their role as patriots is an incalculably important one. And their education in the essence of patriotism must begin along lines that are not professedly military. There are enemies of domestic peace and national welfare much nearer than on foreign battlefields. The rising generation that is being taught to salute the Flag must simultaneously learn the obligations they must discharge, if that Flag and the land which it represents, are to endure. Not all true patriots reach the battlefield. Fewer still are required to lay down their lives there in defense of their ideals. But none are exempt from the obligation of living for duty—a better means of service, as Bishop Brent points out, and for some, it would seem, a more difficult one.

As Viewed  
in Belfast

REPORTING the elevation to the Cardinalate of Archbishop O'Donnell of Armagh, the Associated Press editor, whose cable was broadcast in the American press December 15, points to what he apparently considers a monumental achievement in the distinguished Churchman's career. Prior to the prelate's accession to the see of Donegal, it appears, that region had been a stronghold of illicit liquor industry, which "all the king's horses and men" had been unable to put down. The new Ordinary promptly made it a "reserved case" to distil or handle the contraband beverage with the result that, in five years it had disappeared from the diocese. Doubtless the Belfast correspondent, with an eye to America, where all liquor is "illicit," albeit all has not quite disappeared, appeals thus to our sense of real accomplishment.

The Views of  
a Millionaire

IN an interview given to *Collier's Weekly*, William Vincent Astor, heir to sixty-seven millions, avers that he was reared with far less extravagance than many young men of the so-called wealthy class. In fact, when he went to boarding-school, his pocket money was thirty-five to fifty cents a week. Nor are the notions of the wealthy class in general, as conceived in the "movies," correct.

True, rich people sometimes display their wealth in a vulgar way, but society people I am privileged to know—I so call them because that is the popular tag—are folks with usual American tastes and usual American jobs.

They may have more money than the average American, but they don't eat any more meals or wear any more clothes, and they can't sleep in any more beds. If there is any social gulf between different groups of Americans, it isn't so much measured by money as by headlines.

Mr. Astor's article is one of a series which *Collier's* is featuring. The readers of that magazine are being treated to various views of the wealthy and wise. If the ambition of most moderns can be taken as a criterion, the interest of sundry readers will not lie so much in how to act, when one has reached the millionaire stage, as just how to get there.

## Literature

## Five Carols for Christmastide

J. R. ADAMS

Even one single reading of Louise Imogen Guiney's volume of poems entitled "Happy Ending" will convince you of two things: that Louise Imogen Guiney was a highly gifted poet, and that she was a mystic. Both predicates would be equally fatal to the reputation of a living woman; to a dead woman's they constitute an enviable compliment, for paradoxical as it may seem, living poets and mystics are mildly considered freak species by their contemporaries. Let them be once decently dead, however, and those very qualifications raise their memories to a higher level than that accorded to more common-sense mortals. In Miss Guiney's case both attributes are well merited in the best sense of the terms.

"Five Carols for Christmastide" in this volume illustrate these two qualities in Miss Guiney admirably. These five poems, which form a delightful Christmas sequence, are written in as many distinct metrical forms. In the third the anapestic swing, like the hoof-beats of galloping horses, is singularly appropriate, and the quaint Old English style of the first and the fourth enhances the sweet naïvete of the thought. All of Miss Guiney's specific qualities are here revealed: her predilection for the poetic word; her fondness for the old sweet, strong monosyllables; her love of nature; her warm human, yet tenderly shy, personality; her delicate, almost unique, sense of rhythm; and above all her finest mystical touch.

Perhaps no single group of her poems more clearly and fully presents the different phases, the varying lights and shades of that elusive mystic charm and illumines this writer's work like the white stream of light from behind some cloud where the moon is hiding, for Louise Imogen Guiney was a mystic before and after she was a poet. With all the ardor of a poetic soul she loved beauty, but in all beauty she worshipped the Supreme Beauty. Her eye ranged always upward; her soul, wounded by earthly beauty, flew on past its material veil in one long, eager soaring towards its God. This longing and this finely perspectived vision are the distinctive notes of Miss Guiney's mysticism.

The longing is the prevailing tone of the first carol. After two stanzas of exquisite beauty, the first of which begins:

The Ox he openeth wide the Doore,  
And from the Snowe he calls her inne,

there bursts the poignant rapture of:

The Ox is host in Judah stall  
And Host of more than onelie one,  
For close she gathereth withal  
Our Lorde her little Sonne.  
Glad Hinde and King  
Their Gyfte may bring,  
But wo'd to-night my Teares were there,  
*Amen, Amen:*  
Between her Bosom and His hayre!

The wistful yearning of that italicized refrain and of those last three lines is a revelation of the tenderness of a great soul. But great souls are ardent souls, and in the fourth carol Miss Guiney's ardor shows a humble simplicity that is very sweet and gentle, too.

This gentle, wistful yearning for a closer union with God was doubtless the fruit of that clear vision of the poet which enabled her to penetrate the external veil of things, to see the eternal significance of earthly events and surroundings. In the second carol the kisses that Our Lady lavishes on her infant Son bring before her sorrowing eyes the most painful details of Calvary's crowning tragedy:

What shall inure Him  
Unto the deadly dream,  
When the Tetrarch shall abjure Him,  
Thé thief blaspheme,  
And scribe and soldier jostle  
About the shameful tree,  
And even an Apostle  
Demand to touch and see?—

But she hath kissed her Flower where the Wounds are to be.

The fifth carol is redolent of the spiritual outlook of a St. Francis of Assisi. With tender heart the poet contemplates all the homely accidents of place surrounding the birthplace of Our Savior, nor fails to grasp, and rejoice in, the inner significance of each Providential detail. Even the poor dumb ox and ass are given their full meed of praise.

But it is in the third carol that Miss Guiney touches the heights of mysticism. Here she penetrates into the mind and heart of the divine Babe Himself to learn the secrets of the divine attitude towards His poor fallen children of men. The simplicity of the three pictures, the deftly suggested contrasts of heart in the three Kings, and the significant attitude of the Infant's hands, give a touch of sublimity to this lyric.

Three without slumber ride from afar,  
Fain of the roads where palaces are;  
All by a shed as they ride in a row,  
"Here!" is the cry of their vanishing Star.

First doth a greybeard, glittering fine,  
Look on Messiah in slant moonshine:  
"This have I brought for Thee!" Vainly: for lo,  
Shut like a fern is the young hand divine.

Next doth a magian, mantled and tall,  
Bow to the Ruler that reigns from a stall:  
"This have I sought for Thee!" Though it be rare,  
Loath little fingers are letting it fall.

Last doth a stripling, bare in his pride,  
Kneel by the Lover as if to abide:  
"This have I wrought for Thee!" Answer him there  
Laugh of a Child, and His arms opened wide.

The poems written about the birth of our Saviour are many and sublime. But it would be difficult to discover any sequence of poetry that equals Louise Imogen Guiney's in tenderness towards Mary and her Child, and in deep understanding of the sublime mystery of that first Christmas on Bethlehem's hillside.



**"Nowell, nowell, nowell, nowell,  
Born is the King of Israel."**

**BETHLEHEM ANEW**

The people slept in Bethlehem—  
The lowly and the high—  
They heard the ringing timbrels,  
And caravans pass by.  
They dreamed of Caesar's mandate,  
Nor wot that God was nigh.

The shepherds watched and marveled,  
They saw the sky alight,  
They saw the heavens Sundered,  
And choirs all star-bedight.  
They learned the awful mystery  
God wrought that wondrous night.

O City of Men, new Bethlehem,  
Famous and fair and grand;  
Tonight the King will clarion  
His call throughout the land.  
But only the watchers in the hills,  
Will hear and understand.

For the people will sleep in Bethlehem—  
The lowly and the high—  
Lured by the golden timbrels  
And the maze the dancers ply,  
They will dream of Caesar's mandate,  
Nor reck that God is nigh.

FRANCIS J. MCNIFF, S.J.

**SONG**

Always I loved a baby,  
A baby loved to hold,  
See, I have stolen a Baby  
Out of the House of Gold.

I found in the Tower of Ivory  
A Little One asleep,  
I have carried Him down the mountain,  
He is mine to keep.

His Mother is my Mother,  
His Foster Father my friend,  
And I shall have Him and love Him  
World without end.

CHARLES L. O'DONNELL, C.S.C.

**THE INN**

Now Christmas is the poor man's feast, and I would ready the table,  
And I would make a house for him as finely as I am able:  
A little house of poverty, but builded well and sure,  
A little house so comely, for all that it be poor,  
It will bring a holier beauty to my thoughts within that place  
Than the world's store of gold could give, or its treasures of  
grace. . . . .

Behold, I have built for Poverty that Riches may abide—  
Pray now I greet all worthily the guests of Christmastide.  
O my heart be an inn today for housing of the Lord,  
His crossing of the threshold my welcome's sweet reward.  
Christ's Mass be in that temple—God grant it undefiled—  
Where I would sing a cradle-song with Mary for her Child.

P. J. O'CONNOR DUFFY.

**THE SINGING TROOP**

It may have been the wind I heard among the trees tonight,  
Blowing against the frozen boughs above a world of white.

Or did there pass upon the air an angel-multitude?  
And did I hear the whirring wings among the winter wood?

Is Heaven emptied of its folk, its gateway wide and still,  
And have they sought our little star and shepherds on a hill?

If things were not so loud of earth, oh, I might hear the low  
Sweet music of the song they sang one midnight long ago!

And I might see the glorious troop, white flames upon the wind,  
And follow them, and follow them, were I not Heaven-blind.

Oh, would that I had wings to fly across the world with them,  
And hear them singing near the cave outside of Bethlehem!

Then might my eyes behold the King within the starlit shed,  
And I might kneel and warm my heart before the manger-bed!

WILLIAM V. DOYLE.

**BALLAD OF BETHLEHEM**

Proud lords that in Roman chariots race  
Down the Jordan from Jerusalem  
Laugh light as their dust clouds fleck the face  
Of a man and a Maid in lowly grace;  
*And they bringing the King up to Bethlehem.*

"What ilk that now seek hostelry?"  
Cries the rich innkeeper, of Bethlehem;  
"Two Galileans of low degree?"  
"Go get them agone, they've no gear for me."  
*So they quest; and the King of Kings with them.*

Sole hostel find they an open cave  
In the wind swept hills of Bethlehem;  
And the Maid of Grace to the Just Man gave  
The Babe she had brought all men to save,  
*The King of God's own Jerusalem.*

They throned Him sweet in a crib of straw  
Saying, "Who with us will adore our King,"  
And the ox and the ass feel their Maker's Law  
And their worship breathe on the King they saw,  
*And "Glory to God" His angels sing.*

And "Glory to God," twelve shepherds shout,  
And their lambs they bring to the Lamb of God;  
And adoring ring they His throne about—  
Heart pure and poor they know not doubt—;  
*And they carry their King in their hearts abroad.*

And, "Glory to God," cry the Royal Three,  
And adore they the King of their guiding star;  
By its light God's might in a crib they see,  
And their riches all they give Him free,  
*And instead take Him in their hearts afar.*

Then, simple and gentle, howe'er bedight,  
Come with Mary and Joseph to Bethlehem;  
Come, men of good will, in Faith's starlight,  
And adore God's Son this Christmas night,  
*And bear Him away in your hearts with them.*

MICHAEL KENNY, S.J.

## REVIEWS

**Mission Tours—India.** By RT. REV. JOSEPH F. MCGLINCHY, D.D. Boston: Society for the Propagation of the Faith. \$2.00.

Ceylon, Madura, Tanjore, Calcutta, Patna, Bombay are but a few of the places touched on by Monsignor McGlinchey in the story of his mission tour. It is a very entertaining and instructive story, factual rather than emotional. Schools, churches, hospitals, colleges, Sisters, priests, catechists all pass in review. Fine photographs make the record more telling. The book should do a great deal for the mission cause since it shows the needs as well as the accomplishments of the missions. Men more than means are needed to keep up the work in fields afar. And the missions must not be imagined as producing conversions in mass. There is very little mass conversion in the modern mission. Educational and medical work are badly hampered by lack of means. In India education is ahead of medical work, in China the situation is reversed. Tokio, Japan, with a population of 5,000,000 has no Catholic hospital. In this phase of mission activity the Protestant missionaries excel. Their organization is splendid, and they spend \$50,000,000 annually. This volume, bursting with interesting facts, deserves a wide circulation.

G. C. T.

**Letters to a Lady in the Country.** Edited by STUART P. SHERMAN. New York: Charles Scribner's Sons. \$2.00.

Internal evidence, and some external, indicates that Mr. Sherman is far more involved in this series of epistles than that of being merely their editor. In the introduction he intimates that the genesis of the correspondence was the suggestion of a young Kentucky poet who had come to New York for literary purposes but who suffered from longings for his Pinkville. This young man enters into a correspondence with a lady who had settled through marriage in Kentucky. In the beginning, he purposes to comment on the New York scene, the books of the week, the authors he meets, the first nights at the theater, the countless impressions that occur to a cultured man in a great city. The lady from Kentucky, slightly restless in the country, returns counter-comments on that familiar topic of school-debates, the city vs. the country. No correspondence under such circumstances could long remain severely Platonic. Hence, the question of love is discussed, with the lady's husband injecting himself into the correspondence. No scandal eventuates, however, and the correspondence suddenly ceases with an invitation to the alien New Yorker to pay a long visit to the Kentucky couple. In reality, the letters are charming light essays on a variety of matters written with subtle charm and agreeable humor.

F. X. T.

**Seven Wonderlands of the American West.** By THOMAS D. MURPHY. Boston: L. C. Page and Company. \$6.00.

**The Aristocratic West.** By KATHERINE FULLERTON GEROULD. New York: Harper and Brothers. \$3.00.

To the general public that is denied a personal visit to America's great National Parks, this volume affords an opportunity vicariously to enjoy their beauty and grandeur. Though some years since, under the title of "Three Wonderlands of the American West," Mr. Murphy discussed the Yellowstone, Yosemite and Grand Canyon countries, which make up the first three sections of this volume, more recent visits have given him new angles on those wonderlands and his original papers have been practically wholly rewritten. To them he has added studies of Zion Canyon, Glacier National Park, Crater Lake National Park and the Petrified Forests of Arizona. Everywhere the reader is face to face with the sublime and the beautiful; gorges and canyons and mountain lakes, waterfalls and forests, all of them colored by every season, by sunrise and sunset, summer and winter, calm and storm. Interesting and amusing anecdotes brighten the pages and room is found for a wealth of geological and historical information, not to mention digressions about the flora and fauna of the

different parks. An abundance of colored pictures and half-tone photographs bring the scenery nearer the reader. The story of America's western wonderlands is ennobling and elevating, for surely they bespeak the majesty and glory of their Maker.

Though an easterner, Katherine Fullerton Gerould is an enthusiastic tourist who has certainly lost her heart to the West. "The Aristocratic West" will in turn be applauded and condemned. In her journeyings, Mrs. Gerould is not looking for scandal or ferreting out trouble and nearly everywhere she finds much to praise and admire. New Mexico however receives a good deal of hard criticism and Reno is "dull and sinister." Her chapters read interestingly and her descriptions are interspersed with entertaining, often original, reflections. Strange to say, the California Missions she avoids, for she sees in them only commercialism. As for Los Angeles, well,—that is not the west at all! Occasionally there are serious errors as when it is asserted that Rome permitted New Mexico Indian converts "to keep their paganism pretty well unimpaired."

W. I. L.

**Calvin Coolidge.** By WILLIAM ALLEN WHITE. New York: The Macmillan Co. \$2.00.

There have been many writeups on the President and few interpretations. This life is an interpretation. There is the usual amount of early history, school days, college days, wise sayings pregnant with future import, that are wonderfully wise after the fact. But William Allen White has done some real interpretative writing in addition to the kind that any man can do with a President or a King for his subject. How wonderful the childhood of a man who has achieved! Just about as wonderful as every childhood, but the difference is after the fact. Mr. Coolidge stands out from these pages as the best man for the times. His characteristics are those demanded in this day and hour. There is nothing remarkable about them. They may be summed up as the characteristics of a shrewd business man with absolute faith in capital, property, economy. The times call for such a man and find him. This is Mr. White's thesis. The reaction after the war is manifest in every nation. The manifestation is the leader of that nation. Mussolini immediately comes to mind. Mr. Coolidge in America was as inevitable as Mussolini or chaos. This is clever interpretative writing. Allowing for luck, politics, the death of Harding, there is still to be considered Coolidge of Vermont, with the qualities of the Vermonter just suiting the call of the moment. Other times, other men; but our day names Coolidge, for he mirrors the day of caution after daring, sanity after war and peace madness, business after high adventure or, if you will, reckless idealism.

G. C. T.

**Released for Publication.** By OSCAR KING DAVIS. Boston: Houghton, Mifflin Co. \$5.00.

Anything relating to Theodore Roosevelt will always have eager readers. And the present volume has to do not only with Roosevelt himself, but with men who were closely associated with him, either for or against him, in public life. These are the present Mr. Chief Justice Taft, Hughes, La Follette, Hiram Johnson, "Uncle Joe" Cannon, and other prominent men. Mr. Davis speaks his mind freely; he gives details that could be known only to one who was trusted and who could enter freely into exclusive political circles. The author is clearly a protagonist for Roosevelt, and his explanation of the "break" between Taft and Roosevelt will be received diversely, according to the sympathies of those who read this book. The volume is agreeably written and well put together. It will be relished not only by those interested in politics, but by everyone who would like a more intimate view of the workings of the minds of statesmen, politicians and journalists during the Roosevelt and Taft régime. There are, besides, sketches of Roosevelt, both as a politician and as a man, which are enlightening and instructive.

F. McN.



## BOOKS AND AUTHORS

**A New Poet.**—In the first section of her "Golden Pheasant" (Putnam), Kathryn White Ryan ornaments New York with a series of vignettes. These are impressionistic visions of phases of the city's manifold activities. "Penetralia" and "Surfaces" are sheafs of verses on diverse topics in varying moods, and "Flash on Flash" is a collection of thoughtful quatrains. To be of any worth, a quatrain must be excellent; it must be both incisive and suggestive. Mrs. Ryan's quatrains are uniformly good. She includes several poems that show Catholic influence. She seizes upon moments of exaltation and of strong emotions and presents them naturally in picture and symbol. Despite a certain staccato quality, her harmonies are well executed. Occasionally she forces poetic qualities upon subjects that refuse to be poetic.

**For the Soul.**—Despite the admonition of Scripture to remember our last end, human nature recoils at the thought of death. Nevertheless prudent and pious persons frequently make it the subject of their meditations. This is particularly true with those who have the habit of a monthly day of recollection. "To Die with Jesus" (Macmillan. \$1.00), translated and adapted from the French of Jules Grimal, S.M., by Gerald Shaughnessy, S.M., will facilitate these reflections. Composed especially for members of the Society of Mary, other Religious, retreat masters, and the pious laity will find it edifying and profitable. While serious, its twelve meditations on death are not gloomy.

"The Courage of Christ" (Philadelphia: Reilly), of the Virtues of Christ Series, by the Rev. Henry T. Schuyler, S.T.L., appears in the sixth reprint of the original edition published in 1909. The welcome which this little volume has met is telling proof of the appeal it has made to followers of the inspiring Master. An attractive smaller-sized volume, bound in imitation leather and gilt, will be popular as a gift book.

The second of four promised volumes of "Eucharistic Whisperings" (St. Nazianz, Wisconsin: Society of the Divine Saviour), has been adapted by Winfrid Herbst, of the same Society. While these "whisperings" are calculated to aid those engaged in making the Holy Hour or other lesser visits to the Blessed Sacrament, the reader will find in them much that is inspiring towards constant union of the heart with Christ.

From the examples furnished by the model Christian home of Mr. and Mrs. Martin, Bernard Fuller, S.J., draws many vital lessons for our American Catholic home-makers in his pamphlet "A Little Saint of the Modern Home" (Kenedy. 10c.). St. Therese had parents and a home that well prepared her for her sublime dwelling in Heaven. This little booklet is an eloquent appeal for more such parents and homes.

**Dreiser and O. Henry.**—In "Theodore Dreiser" (McBride. \$1.00), Burton Rascoe attempts a defence and a justification of the peculiar mental and emotional attitude of our famous contemporary. The apologist seems convinced that Mr. Dreiser has been unfairly treated and that he should be more lavishly praised as "one of the authentic geniuses American literature has produced." To one who has read many of Mr. Dreiser's books, this panegyric is weak and futile. The conservatives have not been unfair to Mr. Dreiser; rather has he been unjust to art and to morality.

It would seem that the cult of O. Henry is an established part of our American literary tradition. In "O. Henry" (Doubleday, Page), Arthur Bartlett Maurice, in the interests of the O. Henry Memorial Association of Asheville, North Carolina, has written an enthusiastic little booklet about the lamented genius, William Sydney Porter.—In what is characterized as "an expressionistic drama," Upton Sinclair has prepared for stage use a four-act play entitled "Bill Porter" (Pasadena, California). With the Federal prison in which O. Henry spent three years as background of the drama, the author shifts the action to events and incidents in O. Henry's actual and creative life.

**Mr. Guelpa. A Rajah's Honour. The Daughter of the House. Peacock's Tail. The Hunter's Moon. We Must March.**

In "Mr. Guelpa" (Bobbs, Merrill. \$2.00), a mystery story by Vance Thompson, an insurance company is striving to solve a most intricate claim. Detective, police, psychologist are all summoned. The hero-scientist, Mr. Guelpa, relegates Sherlock Holmes to an inferior class. For he is a psychologist, hypnotist, philosopher, friend who follows his clues deftly, patiently and brilliantly. If Mr. Thompson did not exploit his theories of determinism, atavism and other modernisms so persistently, he would have achieved a better story. Nevertheless, he fills the chapters with mystery and excitement.

Pearl Weymouth has written a highly interesting novel in "A Rajah's Honour" (Seltzer. \$2.00). Doctor Hugh Garfield is wedded to a profession which demands residence in India, but wedded also to a beautiful, vivacious English woman. He has a past to conceal, even from his bride. In consequence there arise compromising situations that are helped along by "the other man." Paralleling Garfield's domestic troubles are those of the Rajah of Kohajulia. There are elements in the setting and the characters that give the novel a newness which is wanting in most of the stories of domestic infelicity which infest the market.

The simultaneous disappearance of Rosemary Lang and her fiancé, an hour before their wedding, with all possibility of elopement rendered as unlikely as kidnapping, and the subsequent mysterious murder of the girl's millionaire father, all furnish the plot of "The Daughter of the House" (Lippincott. \$2.00), Carolyn Well's latest mystery story. The futile efforts of detectives, professional as well as volunteer, who strive to solve the involved case, emphasize by contrast the skill of Fleming Stone, when the great American sleuth appears on the scene, and unravels even greater knots than the skein had seemed to contain at the beginning.

Mrs. Romily Fedden is not at a loss for characters or plot in "Peacock's Tail" (Houghton, Mifflin. \$2.00), a story of diplomacy and intrigue, which is laid in Spanish Morocco, and involves native, Spanish and French troops, German politics, British intervention, even a U. S. Consul. In the forefront, however, are a young Englishman and a younger girl of the place, who is kept busy saving him from death. While weak in detail, the story is clean throughout, and filled with abundance of action and interest.

Apparently, "The Hunter's Moon" (Macmillan. \$2.00), by Ernest Poole, will be as appropriate for children as for their elders. Amory was a slight child with an artistic temperament inherited from his mother. The father was not a financial success, the mother was a good but ambitious woman. Disagreement reached a point where it was inevitable that the family separate. But what of Amory, the child? This pretty tale, deplorably and most unnecessarily, revolves about an unsuccessful marriage. Another development of plot would have been more feasible in the circumstances.

Material for a gripping narrative is afforded in the story of how Oregon was saved to the United States. Unfortunately Honoré Willsie Morrow does not rise to her opportunities in "We Must March" (Stokes. \$2.00). She deals with the coming of Marcus and Narcissa Whitman to the Northwest territory. In a foreword the authoress professes to give an authentic picture of persons and events; she does neither. She covers Marcus Whitman with glory which historically is not his and she minimizes his real worth as a medical-missionary. He is a small man and a worse missionary. Much might be said of the unhistorical and bigoted treatment of Catholic missionaries in this "authentic picture" which makes them fanatics praying for the death of Protestant missionaries and urging their Indian converts to slaughter these, but there is no need. The volume fails as a novel, let alone as history, and certainly could not qualify as a serious picture of fact.

## Communications

*The editors are not responsible for opinions expressed in this department*

### Modern Jogueses

*To the Editor of AMERICA:*

At this time when Holy Church is glorifying the early Jesuit Martyrs—Father Jogues and his companions—when the attention of the whole world, especially of American Catholics, is rightly drawn to their heroic, saintly and self-sacrificing lives, I think it well that they be reminded that there are other Jogueses today who would willingly lay down their lives for the Faith.

During the past summer it was my privilege to be present at the glorious ceremony of the Beatification of the American Martyrs. And as I sat in St. Peter's in company with 50,000 others, drawn from this beloved country and other parts of the world, my thoughts carried me back five thousand miles over land and sea to our own Indian missionaries, those living martyrs of the burning deserts of the Southwest, the bleak prairies of the Northwest and the frozen snows of Alaska—Alaska acknowledged by our Holy Father to be the hardest mission field in the whole world.

I have been among these men and have marveled at their burning zeal, their tireless energy, and unsurpassed self-sacrifice. They make no account of the ordinary hardships of life, such as poor food, poor clothing, and poor shelter. And in this connection, let us not pass lightly over their worthy co-workers, those refined and noble women, the good Sisters of our Indian missions, whose lives are no less heroic. In one particular mission of the Northwest they live in ordinary shacks.

Why all this zeal and self-sacrifice? Simply that Jogues and his companions may not have died in vain—that the children of the Red Man may be saved to the ancient Faith.

Surely at this Christmas time when Catholic charity and generosity are more manifest than at any other season of the year, our people will not be unmindful of these noble black-robed and brown-robed Fathers—the Jogueses of our own day

New York.

WILLIAM FLYNN.

*Marquette League for Indian Missions.*

### Catholic Scholars in 1857

*To the Editor of AMERICA:*

I am very much interested in your symposium: "Have we any scholars?" and the points of view brought out since Mr. Shuster started things with his article some weeks ago. Mr. Shuster evidently confines his review to those Catholic scholars of the past seventy-five years who might be reckoned as scholars, according to his vision. Lately, I have been reading Henry DeCourcey's notes on "The Catholic Church in the United States" (New York City: Dunigan and Brother, 1857) which gives an enlightening survey of the progress of the Church in all lines up to the sixties of the nineteenth century. He wrote as follows:

Catholicity in America has its literature, its organs whose power is felt—felt so much that it is all, on the part of Protestants, carefully avoided. In every department their power is acknowledged. Brownson, a philosopher of extraordinary ability, has for years, in his *Review*, handled every question of vital interest with skilful learning and the depth of genius. Archbishops Kenrick and Hughes, Bishops England, Spalding and O'Connor, amid their laborious duties, have defended the Catholic cause and given to Catholic doctrine that lucid explanation which leaves the maligner no ground for a pretext of ignorance; while the Reverends White and Pisé in periodicals, and the talented converts, McMaster, Huntington, Major, Rosecrantz and Chandler, in the editorial chair, have given the Catholics able organs to refute the calumnies daily raised against them, and to expose mendacity to the world. All these, too, and others, whose names might be added, by lectures in various parts of the country, give solid instruction and pleasing entertainment, which is evidently appreciated.

Above is a theme for an interesting and instructive historical article, falling under Mr. Shuster's seventy-five-year period.

In pulpits, college lecture rooms, and editorial chairs today I think that the above resumé could be repeated. Of course, we have no McMasters, Pisces, Englands, Spaldings, or Brownsons, but we have diligent men and women who are trying hard to follow in their inspiring footsteps. Some have already arrived, and their light is pointing the way to the hundreds of embryonic scholars who may show forth their learning in this and coming generations.

We have scholars here in America. The crying need is the appreciation of men and women of influence and financial standing who will furnish money and tangible aid to develop talented young men and women who have the light of genius within them! Lowell.

GEORGE F. O'DWYER.

### That Catholic Daily

*To the Editor of AMERICA:*

I note that the subject of financing Catholic dailies was again discussed in a communication to *AMERICA*, which was published on December 5. This time it was a reply made by Lawrence Drummond, LL.D., to an article appearing in the issue of October 24. In his article, Mr. Drummond tells how the *L'Action Catholique* was financed in Quebec, Canada.

Nevertheless I am inclined to disagree with Mr. Drummond despite his assertion that *L'Action Catholique* is a success. In the first place the majority of Canadians are devout Catholics, a statement which cannot be made of the metropolis of New York. Any canvass of the newsstands in the city would reveal the plurality of sales as going to the tabloid "picture papers," which subordinate news stories to pictures, not all of which are morally clean.

To wean the New York readers of these tabloids—among whom no doubt there are many Catholics—away from their present literature to a Catholic daily would be an impossible fight. At best it would be so long a struggle, that the yearly deficit would require a Ford or Morgan to finance the venture. While I do not doubt that New York has many Catholic millionaires, I am equally certain that the average millionaire does not care to sink his money year after year in a venture on a purely idealistic motive, or at best, with the hope of obtaining a small profit in a far distant future.

Furthermore, the differences in living standards, the enormous initial cost of a newspaper plant, the actual scarcity of Catholic writers, not to mention the labor costs, all unite to make a venture of this sort prohibitive to any but a corporation of Croesi. This is but a start. We must also consider the competition of about fifteen secular dailies which between them control the news-print paper, and who would fiercely resent the encroachment of a newcomer into their ranks, the more so because the newcomer would be denominational. In these days of growing Free Thinking and "Broadmindedness" in religion, not much propaganda would be needed to produce a violent wave of anti-Catholicism, which would give our American friends, the triple "K" organization, added strength.

I mention but a few difficulties that a Catholic daily would encounter. The whole situation may be summed up in the expression "wholly desirable, but highly impractical." Would that it were otherwise. Furthermore, there are no stables (a good Christmas omen) in New York, wherein to start a Catholic newspaper.

Richmond Hill, L. I.

GERARD McNAMARA.

*To the Editor of AMERICA:*

The methods employed in financing the establishment of *L'Action Catholique*, as described in the December 5 issue of *AMERICA* by Mr. Drummond, could be as successfully followed in financing Catholic dailies in the United States.

As Dr. Drummond points out, this fact is not generally realized. More unfortunately, there appears little disposition on the part of those who should be interested in Catholic dailies to make it realized, nor, indeed, to let the idea go abroad that Catholic dailies



are even a remote future possibility, at least in the Eastern part of the country. Perhaps this seeming indifference will soon be penetrated; the publicity given by the secular press to the nasty details of the Rhinelander scandal may prove one of the last straws.

There is a difficulty to be faced in establishing Catholic dailies in the metropolitan areas of the United States which may not have confronted the founders of *L'Action Catholique*. Our dailies must have all the good features of the secular journals. first and foremost, however, the *idea* of Catholic dailies must be sold to the Catholic public.

The parties to this sale have not yet been even brought together. All in all, it is high time negotiations were opened.

Brooklyn.

JOHN J. GERMAIN.

### And Have We Too Many "Saints"?

To the Editor of AMERICA:

To the Celtic mind the quality of scholarship seems to be closely associated with that of sanctity, and hence, after reading the articles in your estimable weekly on the subject "Have we no Scholars," it seems quite natural for me to reflect on the subject of our saints.

The dearth of scholars is a serious misfortune and a deficiency of real saints would be a far greater one, so that when I ask the question "have we too many saints?" I do not refer to those who are past and gone and whose lives were models in virtue and holy living, nor yet to the living who are following the example of such worthy guides; but to the large number of our Catholic citizens who have gone along in the company of fortune and prosperity until they would probably reproach Holy Mother Church for not providing the halo so that they could wear it with the Fourth Degree uniform. They are unwilling to aid their less fortunate brothers, and particularly the young men, in order that their own position in the world may not be impaired.

Anybody who has had an interview with such men, knows full well the groove their ideas run in; and those who have sought an interview in vain, know how difficult of approach these men are.

What Catholic is there who has not wondered why it is that in Catholic countries such as France, Belgium, Mexico and others, the Government is in the hands of anti-Catholics, if not atheists and others from the fold of the enemy? Such control is due to the organization of their followers, and to their system of instilling their "doctrine of control" in even very small matters, into the minds of the youth of their respective countries, who are to succeed them and continue their policy.

Again, what Catholic is there who has not experienced something of this "system of control," as sponsored by some "fraternal" organizations, and which is so far reaching as to include the small local activities, athletic clubs and the like? What Catholic young man is there who has applied for a position with this or that organization, and on leaving after the first interview was given a hearty hand-shake, which after all was only a feeler for the "proper" response which would give or deny the position?

I personally have experienced all these things of which I write, but our worthy Saints of the "broad minds" do not know that such conditions exist, or knowing the conditions are willing to overlook them and allow the "system" to perfect itself. The Catholic young man must be aided and encouraged if the Catholic position is to improve.

Who has ever heard of a Jew or a Mason denying a position to one of his kind, and sometimes to even unworthy ones?

Our worthy "Saints" will condemn, and justly so, that unworthy thing, "Inferiority Complex," but at the same time they force their less fortunate brothers to submit to it. When the Catholic young man is striving to bring up a family, the outlook is sometimes discouraging; and I fear that if Mr. Myles Connolly ever writes his book on "Failures," he will have many worthy Catholic young men of this generation to consider for record in its pages. Have we then Too Many Saints?

Los Angeles, Cal.

L. E. B.

### Catholic Education Needs a Statistician

To the Editor of AMERICA:

Mr. Heithaus established that there are a large number of Catholics in non-Catholic schools, most of whom, with a debated amount of inconvenience, could attend a Catholic university; and he contended that whatever funds Catholics have at their disposal should be applied rather to building up our Catholic university system than to endowing Catholic foundations at State schools.

Mr. Quinlan, in reply, asks three questions regarding the concentration of our energies. While I am sure that Mr. Heithaus will ably answer these questions, I do not believe that they are the right questions to ask. Mr. Quinlan says that our parish schools "feed" our high schools; these "feed" our colleges; and the colleges "feed" our universities; and that since all our children are not in Catholic parish schools, high schools, and colleges, we shall never have all our university students in Catholic universities.

Should not the consequent question be: *Shall we concentrate our energies upon the attendance of Catholic children at our parish schools, upon the entrance of parish school graduates into our Catholic high schools, of Catholic high school graduates into our Catholic colleges, and of Catholic college graduates into our Catholic Universities?* Such concentration would ensure the attendance of many more Catholics at our various Catholic schools; and since increased attendance demands expansion and generally gets it, Mr. Quinlan might be proven a poor prophet before many years have passed.

An experienced collector of statistics, I think, would be of great assistance, if he were to trace the causes of the leakage all along this "feed" line, showing how much blame can be put upon parents, poverty, distance, disagreements, lack of effort, pastors, teachers, the students themselves, etc. Mr. Heithaus has supplied statistics for college graduates regarding tuition and courses of studies, but as Mr. Quinlan implies, the difficulty frequently begins with non-attendance at the parish school and there are many factors in the problem. If all the causes were covered, I believe that no one could disagree with the statement that Catholics attending non-Catholic schools of higher education have the very least claim upon our energies, since they will be found to be, for the most part, Catholics who have been unfaithful to what good Catholics hold as very sacred, Catholic Education.

St. Louis.

WM. J. MURPHY, S. J.

### Education in the Philippine Islands

To the Editor of AMERICA:

A survey of the educational system of the Philippine Islands has just been completed. Dr. Paul Monroe, Director of the International Institute and Professor of Education, Teachers' College, Columbia University, directed the survey staff in its technical investigation. Some of the finds may be of interest to the readers of AMERICA.

"As the church was the symbol of the Spanish, so the school has been the symbol of American civilization," the survey states. "And the people of the islands have been no less eager for the opportunities of education than they were for the services of the Christian Church." We are further told that during a period of twenty-five years:

Approximately 530,000 have completed the primary grades, 160,000 have finished the intermediate grades, and 15,500 have been graduated from the high school. Today the system (the public school system) enrolls 899,759 children in the primary school; 178,420 in the intermediate school; 51,210 in the secondary school; and 3,535 in the University of the Philippines. To provide instruction for the pupils in the public schools a staff of 27,305 teachers has been created.

The figures for 1924 reveal 142 private secondary schools recognized by the Government. Of these, 61 are Catholic, 15 Protestant and 66 non-sectarian. Catholic enrolment numbers 3,646; Protestant, 2,530; non-sectarian, 13,230.

If we include those Catholic schools already functioning but not yet recognized by the Government, the total Catholic school enrol-

ment for the Archipelago will be approximately 85,000. Contrast this with 1,200,000 in the public schools and the 50,000 in non-Catholic private schools.

The explanation for this anomaly of a non-Catholic system of education in a Catholic country was set forth in the issues of AMERICA for November 29, 1924, and January 24, 1925. Moreover a plea was made at that time in behalf of Catholic education in the Philippines for the presence of more American priests as well as for more American Catholic college graduates. Now, as if in confirmation of that request, the Monroe Commission issues the following report in regard to the only two Catholic colleges for boys in Manila conducted by distinctively American faculties.

**SECONDARY EDUCATION.**—De La Salle College, administered by the Christian Brothers in Manila, has, without exception, the finest plant for a school in the entire Archipelago. The building, dormitories, classrooms, laboratories, refectories and sanitary arrangements are all that can be desired and ought to serve as a model for other schools in the islands. Moreover, the recitations heard by the representative of the Commission were excellent and the progressive spirit evidenced by the fine group of Brothers in charge makes quite certain a fine future for the institution.

**HIGHER EDUCATION.**—Four years ago, the Ateneo, which was founded in 1859, was put in charge of American Jesuits, and in that short space of time, the college has been transformed into one of the most successful institutions visited by the Commission. It is admirably equipped for its work in every respect. It has one of the finest working libraries in the islands, which is admirably administered. Its laboratories and apparatus are so modern and adequate as to make the visiting educator rejoice to see them. All the teachers are Americans, all the instruction is in English and the representative of the Commission listened to some of the best conducted recitations that he heard in the Archipelago. A remarkable spirit of alertness pervaded the institution.

Such recognized efficiency once more justifies our plea for more American missionaries in the Philippines.

Woodstock, Md.

THOMAS J. FEENEY, S.J.

### Dethroning Old King Anthracite

To the Editor of AMERICA:

Knocking the self-confidence and conceit out of the hard coal industry, both sides of it, is the most effective smash possible to give a situation where winter after winter we are confronted with a heat famine and our fear and discomforts exploited. If the hard coal consumers can manage to live through one winter without using anthracite, that feat will be followed by a compromise on both sides. Anxiety to hold the market will take the place of the present confidence that the consumer will be forced to bring pressure until one side or the other yields.

There are any number of substitutes. We have as a nation more soft coal than we know how to use. We have many soft coal miners that can be steadily employed. For large buildings there is oil. There is coke and gas. In the future there is electricity made by water power. If the consumer is defeated again and made to pay the price in tribute either to wages or profits, it is partly his fault. He can learn to use substitutes.

The average consumer is entirely warranted in not bothering his head as to which side in hard coal may be hit by this or if both suffer. He has received little or no consideration in the past.

Holding him up nearly annually has become a habit in the industry. Never has the hard coal miner suffered any particular hardship outside of his own making. He represents that lucky portion of the laborers whose salary has never been deflated since the war. His wages have been continually increased. Every adjustment has meant a compromise in his favor. He has struck with his union and against it. Four winters out of the last five there has been an organized strike. The present strike is partly an officer's strike as it is not approved by a fair percentage of the men.

"Old King Anthracite" ought to go the route of other monarchs who have chosen to play tyrant and so came to their downfall.

Bloomfield, N. J.

ROBERT J. VOGEL, Jr.

### A Prophecy

To the Editor of AMERICA:

Newspapers inform us that an appeal made to the Pope by the United Committee for Prohibition Enforcement that he urge American Catholics through their Hierarchy to a better observance of the Eighteenth Amendment, has already drawn a sharp rebuke from Rev. John J. Burke, general secretary of the National Catholic Welfare Council. More power to the Rev. Secretary! A few such stinging raps on meddling fingers will see them hurriedly dug into the trousers pockets.

Father Burke immediately understood the gratuitous and slanderous assumptions behind the appeal. The assumptions are that our Catholic Hierarchy and people are remiss in their obedience to the laws of the land; that American Catholics, while they will not hear Washington, will hear the Vatican on national questions.

The myth that American Catholics owe civil allegiance to the Pontiff would receive monumental substantiation. What delectable game for the "Antis" should the Pope act upon it (which he will not)! For centuries every lupine pack of Church maligners would feast and fatten on the bones.

It is just such actions of Prohibition Committees that cause loss of sympathy for their cause. Permit me to don the cloak of prophecy. Should Prohibition Committees continue present tactics, newspapers will again print the advertisement "Bartenders Wanted."

From the bills now before Congress it is clear that a revulsion of sentiment is at present taking place and that the supremacy of Volsteadism is being seriously threatened.

Lebanon, Wis.

JOHN GEHL.

### Catholic Exploitation of Questionable Plays

To the Editor of AMERICA:

Kathleen Norris, occupying as a Catholic writer surer ground than in some of her novels, wrote a notable article on marriage for the *Catholic World* for October. She asked this question:

"Where did the deep-rooted superstition begin, that married persons are going to find happiness ready-made? Who, in this world, has a right to it, without the slow, painful struggle toward goodness, toward God, that results in a complete losing of all the values of this life, a complete abnegation of self, a crushing of the false life that the true life may be found?"

As I re-read this article my thoughts reverted to another view of marriage, recently set before an assembly of Catholics in this "City of Churches"—a view presented with a more popular and far more reaching appeal than possibly could come from the pages of a Catholic magazine. The occasion was a play selected for a benefit performance by an organization of influential Catholics enrolled under the banner of the Immaculate Conception. The theme of the play, a comedy from the French, was sex-appeal, retaining enough of its original flavor to hold up to flippant merriment and to ridicule reticences in human life usually respected by decent people. There can be no need to go further into the details of the story of the play than to say that a happy and contented wife, influenced by a friend of hers, a divorced woman of the vampire order, becomes so obsessed with the notion of sex-attraction that, after the manner of Candida in Shaw's play, to ascribe "purity" to her as a wife becomes a reproach rather than a tribute.

The Catholic Theater Movement barred the comedy in question from the White List as—"another indelicate play."

One need not profess to be greatly exercised over the action of the individual Catholic who, as between himself and his conscience, elects to patronize the panderers who debase our stage with productions much more flagrantly offensive than the one in question. It is a pity, however, that a play whose very theme could not make it other than objectionable should be sponsored and given a clean bill of health by a powerful and influential Catholic organization. It is a greater pity that there can be no warranty against the repetition of such a blunder!

Brooklyn.

ALFRED YOUNG.